

# グローバル・スタディーズ研究センター 2017年度プロジェクト

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2017-1

2017年8月18日～20日開催

**ウガンダのカンパラにて国際ワークショップを開催**

この度、本研究センターでは、科研プロジェクト「アフリカン・シティズンシップの解明」  
「接合領域接近法による東アフリカ牧畜社会における緊急人道支援枠組みのローカライズ」、日本学術振興会ナイロビ研究連絡センター等との共催で、ウガンダのカンパラにて3日間にわたる国際ワークショップを開催いたします。

ワークショップは、シティズンシップと人道主義という二つの課題を中心に、西洋的概念を東アフリカの周縁化された遊動民（移民、難民、遊牧民等）の生活の現場から問い直すことを目的としており、日本人研究者、アフリカ人研究者、アフリカ人難民らの出席を予定しております。

本研究センターからは、湖中真哉、孫曉剛、望月良憲の三人の研究員が参加・報告を行う予定です。

詳細につきましては、下記をご参照下さい。ご参加の際には、[localizationtoafrika@gmail.com](mailto:localizationtoafrika@gmail.com) までご一報いただくと幸いです。

**Uganda - Japan Joint International Workshop in Kampala**

**SITUATING UNIVERSAL CONCEPTS TO THE REALITY OF  
MARGINALIZED AFRICAN NOMADS: A CHALLENGE FOR AREA  
STUDIES OF "CITIZENSHIP" AND "HUMANITARIANISM"**

Sponsored by JSPS KAKENHI Grants: 16H05664, 25257005, 15K03042, 16K04126, 16H06318; JSPS Nairobi Research Station; Makerere University; Center for Global Studies, University of Shizuoka



The current reality of marginalized nomadic communities (i.e., refugees, immigrants, and nomadic pastoralists) in Africa has been overlooked by both national and international concerns and discourses. Since the colonial period, national and international frameworks of intervention have mainly been applied without regard for the views of marginalized people, which were consequently submerged by superficial global narratives. Many universal concepts of Western origin (e.g., human rights, democracy, justice, governance, citizenship, humanitarianism, resilience) have undoubtedly been imposed on African communities without examining the marginalized nomads' local circumstances, resulting in even more confusion, conflict, and chaos on the ground. The aim of this joint international workshop is to reconsider and recreate these Western universal concepts from the perspective of marginalized African nomads. This workshop focuses on two typical Western concepts: "citizenship" and "humanitarianism". It opens up the possibility of reframing universal concepts of Western origin from the people's perspective and creating truly universal frameworks that include non-Western perspectives.

**Date:** August 18<sup>th</sup>-20<sup>th</sup>, 2017

**Venue:** Grand Global Hotel, Kampala, Uganda

**Key Note Speaker:** Edward Kirumira

**Panelists of Panel 1: "Citizenship in East Africa: Creative Engagement for New Space"**

Itsuhiro Hazama, Noriko Tahara, Kiyoshi Umeya, Gaku Moriguchi, Tamara Enomoto, Nobuko Yamazaki, Francis Nyamnjoh, Motoji Matsuda

**Panelists of Panel 2: "Humanitarian Assistance from the Perspective of East African Nomads: Towards its Localization"**

Shinya Konaka, SUN Xiaogang, Itsuhiro Hazama, Yoshinori Mochizuki, Christine Mbabazi Mpyangu, Bul Garang, Wilson Senyonyi

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**Webpage:**

<http://www.localizationtoafrica.org/?lang=en>

**Uganda – Japan Joint International Workshop in Kampala**  
**Situating Universal Concepts to the Reality of Marginalized African Nomads: A Challenge for Area Studies of "Citizenship" and "Humanitarianism"**

Abstract

The current reality of marginalized nomadic communities (i.e., refugees, immigrants, and nomadicpastoralists) in Africa has been overlooked by both national and international concerns and discourses. Since the colonial period, national and international frameworks of intervention have mainly been applied without regard for the views of marginalized people, which were consequently submerged by superficial global narratives. Many universal concepts of Western origin(e.g., human rights, democracy, justice, governance, citizenship, humanitarianism, resilience) have undoubtedly been imposed on African communities without examining the marginalized nomads' local circumstances,resulting in even more confusion, conflict, and chaos on the ground.

The aim of this joint international workshop is to reconsider and recreate these Western universal concepts from the perspective of marginalized African nomads. First, it approaches the current complex reality of these communities with both field research evidence and the people's opinions. Second, it attempts to recapture global narratives from the marginalized nomads' perspective. This workshop is organized by mainly international and interdisciplinary researchers in area studies of Africa and representatives from the local communities.

This workshop focuses on two typical Western concepts: "citizenship" and "humanitarianism." These are the most important concepts for the marginalized African nomads, accounting for many accompanying discourses and affecting their daily lives.

Most of the national and international interventions stemmed from a negative attitude towards the marginalized African nomads: "We have everything,they have nothing." However, we do not presuppose that the universal concepts of "citizenship" or "humanitarianism" have never existed among African communities before and after intervention. Instead, we attempt to analyze and reveal how the secritical concepts interrelate and intertwine the global and local contexts.

The objective of this workshop is to open up the possibility of reframing universal concepts

of Western origin from the people's perspective and creating truly universal frameworks that include non-Western perspectives.

Date: August 18th–20th, 2017

Venue: Grand Global Hotel, Kampala, Uganda

Program

Keynote Speech

Edward Kirumira (Professor, College of Humanities and Social Sciences, Makerere University)

Panel 1

Citizenship in East Africa: Creative Engagement for New Space

Chairperson: Itsuhiro HAZAMA (Nagasaki University)

Abstract for Panel 1

Mainstream citizenship studies regard the "citizen" in Africa as a negligible concept, different from that in Europe and the United States. This panel understands the plurality of citizenship as a range of possibilities for people to coexist, drawing on long-term and intensive research about Uganda's mobile populations, which often remains on the periphery of public politics.

Modern Africa is in a maelstrom of neoliberalism that dominates individual Western subjects. In this panel, we will not take the path of introducing into Africa the type of citizenship that penetrates modern European republicanism and multiculturalism; rather, we explore the essentially different triggers from those of Western citizenship. We clarify how "African Citizenship" constantly regenerates as living conditions change, with people being open to the possibility of living in collaboration, negotiation, and conviviality with one another.

Panelists of Panel 1

Itsuhiro Hazama (Associate Professor, School of Global Humanities and Social Sciences, Nagasaki University)

Noriko Tahara (Professor, Faculty of Humanities and Social Sciences, Shitennoji University)

Kiyoshi Umeya (Professor, Graduate School of Intercultural Studies, Kobe University)

Gaku Moriguchi (Part-time Lecturer, Gakushuin University)

Tamara Enomoto (Research Fellow, Meiji University Research Institute for the History of Global Arms Transfer)

Nobuko Yamazaki (Graduate School of Asian and African Area Studies, Kyoto University)

Francis Nyamnjoh (Professor, Faculty of Humanities, University of Cape Town)

Motoji Matsuda (Professor, Graduate School of Letters, Kyoto University)

## Panel 2

Humanitarian Assistance from the Perspective of East African Nomads: Towards its Localization

Chairperson: Shinya KONAKA (University of Shizuoka, Japan)

## Abstract for Panel 2

This panel explores the possibility of localizing humanitarian assistance frameworks to East African pastoralists, by examining and evaluating the Japanese research project outcomes from the viewpoint of scholars from and refugees in Uganda.

It is wrong to describe the livelihood of East African pastoralists without considering humanitarian assistance and its secondary effects; however, very little attention has been paid to the issue.

Many studies have revealed that humanitarian assistance is not necessarily a neutral, impartial,

and apolitical act. In addition, cultural diversity has not yet been examined thoroughly in humanitarian research, although humanitarian assistance is not an acultural practice.

To respond to both cultural diversity and the current reality of the transformation, this panel will introduce the "articulation-sphere approach," which focuses on the intermediate realm between the local and universal. This approach could reveal not only initial signs of the disaster victims' self-help efforts but also the possibility of localizing universal humanitarian assistance frameworks from the bottom up.

#### Panelists of Panel 2

Shinya Konaka (Professor, School of International Relations, University of Shizuoka)

SUN Xiaogang (Researcher, Graduate School of Area Studies of Asia and Africa, Kyoto University)

Itsuhiro Hazama (Associate Professor, School of Global Humanities and Social Sciences, Nagasaki University)

Yoshinori Mochizuki (Visiting Researcher, Center for Global Studies, University of Shizuoka)

Christine Mbabazi Mpyangu (Lecturer, College of Humanities and Social Sciences, Makerere University)

Bul Garang (Chairperson of Refugee Welfare Committee, Baratuku Refugee Settlement, Adjumani)

Wilson Senyonyi (Protection Officer, Oxfam)

#### Plenary Discussion

#### Sponsors and Co-Sponsors

JSPS KAKENHI Grants: 16H05664,25257005, 15K03042, 16K04126, 16H06318; JSPS Nairobi Research Station; Makerere University; Center for Global Studies, University of Shizuoka.

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2017-2

2017年10月～12月開催

**連続公開セミナー「逆流し始めたグローバリゼーション 今なぜ世界各地で他者が排斥されるのかを考える」**

本研究センターは、成城大学グローバル研究センター・成蹊大学アジア太平洋研究センターとの共催で、＜グローバリゼーションの反動による他者排斥型ナショナリズムの研究＞連続公開セミナー「逆流し始めたグローバリゼーション 今なぜ世界各地で他者が排斥されるのかを考える」を開催いたします。

**逆流し始めたグローバリゼーション 今なぜ世界各地で他者が排斥されるのかを考える**

国際関係学研究科附属グローバル・スタディーズ研究センター 湖中 真哉

近年、英国のEU離脱、米国のトランプ大統領やフィリピンのドゥテルテ大統領の台頭に見られるように、世界各地で移民・難民排斥や、外国人嫌悪（xenophobia）等の他者排斥型ナショナリズムが勃興しています。わが国においても、外国人や移民・難民を排斥しようとする動きが活性化しています。こうした動向は、多文化共生、国際協調、人権の擁護、異文化との共存等のこれまで人文・社会学者が追求してきた方向にとっては大きな逆境と言わざるを得ません。しかし、これまでこうした問題は、メディアではおもに「ポピュリズム（大衆迎合）」の問題として論じられてきました。

こうした他者排斥型ナショナリズムを産みだしたのが、仮にポピュリズムだとしても、それだけでは十分な説明とは言えません。それでは、なぜ、今、世界各地で同時多発的に、他者排斥型ナショナリズムを主張する政治的リーダーが民衆の間で急速に人気を集め、なぜ彼らが支持されるようになったのかを考えてみなければ、この問題の本質にはアプローチできません。

それを理解するためには、冷戦体制崩壊後、顕著になったグローバリゼーションと、それが引き起こした様々な負の影響にも目を向ける必要があります。大衆の無知を嘲笑するだけでは何もうまれません。もちろん、地域によって状況はそれぞれ異なりますが、グローバリゼーションが文字通り世界規模の一体化現象であるとしたら、今まさに、世界中で同時多発的に起こりつつあるのは、グローバリゼーションへの反動（counter-reaction）であると考えられます。いわば、世界各地を外に開く波であったグローバリゼーションが、今度は、各国の内側に向かって逆流を始めたのです。これは、これから世界秩序が大きく変動していく兆しなのかもしれません。



この連続セミナーでは、学際的グローバリゼーション研究（global studies）の立場から、たんに一部の政治的リーダーが扇動したポピュリズムの結果としてではなく、冷戦崩壊期以降、急速に進んだグローバリゼーションに対する反動の潮流として、こうした現象を学際的に分析することを試みます。そこでは、共通課題として、グローバリゼーションがこれまでもたらしてきた負の影響に目が向けられることになるでしょう。また、こうした現象は世界中で同時多発的に発生しているため、地球規模の比較研究の視座が不可欠です。この連続セミナーでは、わが国のみならず、ヨーロッパ、北米、南米、東南アジア、アフリカ、オセアニア等、地球規模の地域間比較研究の視点からアプローチすることを試みます。

なぜ、他者排斥型ナショナリズムが、現在、世界で同時多発的に起こっているのでしょうか。こうした動きは、グローバリゼーションとどのように関係しているのでしょうか。こうした動きを踏まえると、わたしたちは、今後さらにグローバリゼーションを推進すべきなのか、それとも行き過ぎたグローバリゼーションを阻止すべきなのか、それとも現状とは異なる別のグローバリゼーションの在り方を展望してみるべきなのか。そして、対等な市民レベルにたつて他者との共生を目指す（multiculturalism from below）人文・社会科学の新たな課題とは何でしょうか。こうした課題について、皆さんと一緒にいっしょに考えてみたいと思います。

会場：静岡県立大学

入場：無料

事前予約：不用

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電子メール：maaculture [at] gmail.com

file 連続公開セミナーポスター

### プログラム（予定）

第1回 10月2日（月）13:00- 2103 教室

湖中真哉（静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター）

「趣旨説明—逆流し始めたグローバリゼーションを捉える」

川田牧人（成城大学・グローバル研究センター）「フィリピン革命期におけるナショナリズム形成過程における排除と包摂」

第2回 10月16日（月）13:00- 2103 教室

網中昭世（アジア経済研究所）「グローバル化への合流とナショナリズムの醸成—南アフリカにおける移民排斥とその反動」

第3回 10月23日（月）13:00- 2103 教室

細谷広美（成蹊大学・アジア太平洋研究センター）「グローバル化と国内格差：ペルーの分断するネーションズ」

第4回 12月11日（月）10:40- 3110 教室

柄谷利恵子（関西大学・政策創造学部）「『イギリス人』を問い直す—Brexit 後の移民選別システムの再編成」

第5回 12月14日（木）13:00- 3106 教室

高畑幸（静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター）「フィリピン介護労働者の国際移動と日本—ケア労働者の多段階移動を中心に」

第6回 1月9日（火）10:40- 3110 教室

南川文里（立命館大学・国際関係学部）「現代アメリカの排外主義：トランプ現象とその歴史的文脈」

第7回 1月19日（金）14:40- 国際関係学部・共同研究室

塩原良和（慶應義塾大学・法学部）「オーストラリアにおける排外主義—歴史的経緯と近年の動向」

第8回 1月23日（火）16:20- 国際関係学部・共同研究室

澤田敬人（静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター）  
「ニュージーランドの新自由主義的行財政改革—代償としての格差拡大・トリクルダウン仮説の破綻」

第9回 2月16日（金）13:00- 4111 教室

Maria Rosario Piquero-Ballescás（元・フィリピン国立大学・東洋大学教授）“Broadening Multiculturalism from below? Review and Updates”

石井由香（静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター）  
「多文化社会シンガポールと外国人労働者・新移民」

# 逆流しはじめた グローバル化



静岡県立大学国際関係学研究所附属グローバル・スタディーズ  
研究センター主催 成城大学グローバル研究センター・成蹊大  
学アジア太平洋研究センター共催連続公開セミナー

## 逆流し始めたグローバル化

### 今なぜ世界各地で他者が排斥されるのかを考える

近年、英国のEU離脱、米国のトランプ大統領やフィリピンのドゥテルテ大統領の台頭にみられるように、世界各地で移民・難民排斥や、外国人嫌悪等の他者排斥型ナショナリズムが勃興しています。わが国においても、外国人や移民・難民を排斥しようとする動きが活性化しています。

グローバル化が文字通り世界規模の一体化現象であるとしたら、今まさに、世界中で同時多発的に起こりつつあるのは、グローバル化への反動であると考えられます。いわば、世界各地を外に開く波であったグローバル化が、今度は、各国の内側に向かって逆流を始めたのです。これは、これから世界秩序が大きく変動していく兆しなのかもしれません。

なぜ、他者排斥型ナショナリズムが、現在、世界で同時多発的に起こっているのでしょうか。こうした動きは、グローバル化とどのように関係しているのでしょうか。こうした動きを踏まえると、わたしたちは、今後さらにグローバル化を推進すべきなのでしょうか、それとも行き過ぎたグローバル化を阻止すべきなのでしょうか。それとも現状とは異なる別のグローバル化の在り方を展望してみるべきなのでしょうか。そして、対等な市民レベルにたって他者との共生を目指す人文・社会科学の新たな課題とは何でしょうか。こうした課題について、皆さんと一緒にいっしょに考えてみたいと思います。

■日時・プログラム: 裏面のとおり

■会場: 静岡県立大学

■入場: 無料

■事前予約: 不用

■お問い合わせ先: 〒422-8526 静岡市駿河区  
谷田52-1静岡県立大学国際関係学研究所附属グ  
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# 逆流しはじめた グローバルゼーション

## プログラム

会場: 静岡県立大学の各教室

### 第1回10月2日 (月) 13:00- 2103教室

湖中真哉 (静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター) 「趣旨説明—逆流し始めたグローバルゼーションを捉える」

川田牧人 (成城大学・グローバル研究センター) 「フィリピン革命期におけるナショナリズム形成過程における排除と包摂」

### 第2回10月16日 (月) 13:00- 2103教室

網中昭世 (アジア経済研究所) 「グローバル化への合流とナショナリズムの醸成—南アフリカにおける移民排斥とその反動」

### 第3回10月23日 (月) 13:00- 2103教室

細谷広美 (成蹊大学・アジア太平洋研究センター) 「グローバル化と国内格差：ペルーの分断するネイションズ」

### 第4回12月11日 (月) 10:40- 3110教室

柄谷利恵子 (関西大学・政策創造学部) 「『イギリス人』を問い直す—Brexit後の移民選別システムの再編成」

### 第5回12月14日 (木) 13:00- 3106教室

高畑幸 (静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター) 「フィリピン人介護労働者の国際移動と日本—ケア労働者の多段階移動を中心に」

### 第6回1月9日 (火) 10:40- 3110教室

南川文里 (立命館大学・国際関係学部) 「現代アメリカの排外主義：トランプ現象とその歴史的文脈」

### 第7回1月19日 (金) 14:40- 国際関係学部・共同研究室

塩原良和 (慶應義塾大学・法学部) 「オーストラリアにおける排外主義—歴史的経緯と近年の動向」

### 第8回1月23日 (火) 16:20- 国際関係学部・共同研究室

澤田敬人 (静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター) 「ニュージーランドの新自由主義的行財政改革—代償としての格差拡大・トリクルダウン仮説の破綻」

### 第9回2月16日 (金) 13:00- 4111教室

Maria Rosario Piquero-Ballescás (元・フィリピン国立大学・東洋大学教授) “Broadening Multiculturalism from below? Review and Updates”

石井由香 (静岡県立大学・国際関係学研究科附属グローバル・スタディーズ研究センター) 「多文化社会シンガポールと外国人労働者・新移民」

2017-3

2018年1月25日(木)開催

### 講演会「グローバル化時代における東アジアの国際関係―歴史を俯瞰する―」

本研究センターは、東京女子大学から茂木敏夫先生をお招きし、講演会「グローバル化時代における東アジアの国際関係―歴史を俯瞰する―」を開催いたします。

日時：2018年1月25日(木) 14時40分～16時10分

会場：国際関係学部棟4階3314室

講師：茂木敏夫氏(東京女子大学現代教養部・教授)

主催：静岡県立大学国際関係学研究科附属グローバル・スタディーズ研究センター

問い合わせ先：奈倉京子 (nagura (at) u-shozuoka-ken.ac.jp)

#### 講演概要

東アジアの国際関係を、普遍と特殊という観点から、古代以来、21世紀初の今日にいたるまで俯瞰することにより、誰が(何処が)普遍を獲得するかによって東アジアの主導権が動いていった軌跡を描き、現在のグローバル化を歴史的に位置づけることを試みる。近代以前、東アジアが「世界」だった時代、伝統中国が中華の普遍を語ることによって主導権をもった時代から、19世紀、欧米近代が地球大に拡大して以来、明治日本の文明開化によるグローバルスタンダード受容の結果、日清戦争に勝利した日本が主導権を奪取した時代、さらには両次の世界大戦後の状況を経て、21世紀初、グローバル化時代における中国の台頭という現在の状況へ――こうした東アジアの構造変動を理解することで、東アジアの現在を考える一助としたい。

#### 講師紹介 茂木敏夫氏

1959年生まれ。東京大学人文科学研究科修了(文学博士)。専門は歴史学。近現代中国の社会・文化、中国近代思想史を専門とし、前近代の東アジアにおいて中国を中心に形成されていた世界秩序とそれを支える世界観およびそうした伝統中国の世界観の近現代における変容に関する研究に従事している。

主な研究業績に「伝統的秩序をどう踏まえるか――東アジア新秩序の構想をめぐって」(『国際問題』2013年7・8月合併号)、『変容する近代東アジアの国際秩序(世界史リブレット)』(1997年、山川出版社)等がある。

# 講演会のお知らせ

- 題目

## 「グローバル化時代における東アジアの国際関係 —歴史を俯瞰する—」

- 日時 2018年 1月25日(木) 14時40分～16時10分

- 会場 国際関係学部棟4階 3314室

- 講師

**茂木 敏夫 氏**（東京女子大学現代教養学部・教授）

1959年生まれ。東京大学人文科学研究科修了（文学博士）。専門は歴史学。近現代中国の社会・文化、中国近代思想史を専門とし、前近代の東アジアにおいて中国を中心に形成されていた世界秩序とそれを支える世界観およびそうした伝統中国の世界観の近現代における変容に関する研究に従事している。

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- 講演概要

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- 主催：静岡県立大学国際関係学研究科グローバルスタディーズ研究センター
- 問い合わせ先：奈倉京子（nagura@u-shizuoka-ken.ac.jp）

2017-4

## ワークショップ「Multiculturalism From Below」報告書

去る 2018 年 2 月 16 日（金）に開催した Congress of IR 2017-2018 のレポートを PDF ファイルで公開いたします。

当日は国際ゲストとしてマリア・バレスカス博士をお招きし、ワークショップのテーマである Multiculturalism from Below に関連するスピーチをお願いしました。主催のグローバル・スタディーズ研究センターからは石井由香教授が登壇し、シンガポールの移民研究の成果をご披露いただきました。

国際関係学部の学生は 4 名が登壇し、ワークショップのテーマに基づき、それぞれこれまでの研究成果や政策提言を英語で発表しました。4 名のプレゼンテーションに対し、国際ゲストのバレスカス博士からそれぞれコメントをいただきました。学生はコメントに応答することで、自分の考えを深めることができました。

Workshop

**M**ulticulturalism

**F**rom **B**elow

**Report**

**Congress of IR 2017/2018**

**16 February 2018**

**Center for Global Studies**

**University of Shizuoka**





**Workshop**

**Multiculturalism from Below**

**Report**

**Congress of IR 2017/2018**

Friday, 16 February 2018  
4111 School of Management and Information Building  
University of Shizuoka, Japan

Hosted by

**Center for Global Studies**

Graduate School of International Relations.

University of Shizuoka, Japan

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## Introduction

I haven't seen you for a year; how is everything with you these days? I am pleased to inform you that this year's Congress of IR was held under the title of 'Workshop: Multiculturalism from Below.' This year's Congress of IR (International Relations) aims at stimulating attendees who look for the solutions of global issues such as migration, citizenship, and multicultural coexistence, and leading to new ways of thinking which give them tips on their own projects for global issues. 'Multiculturalism from Below' is one of the most important themes that the Center for Global Studies should look for the solution. The objective of this year's Congress is as follows.

*There has been much debate over whether immigration has given every country a rich cultural and ethnic diversity. In more recent years, some politicians claim that their countries are being threatened with becoming swamped with the other. We have to update our understanding of globalization and anti-globalization to co-exist in the era of exclusionism and the crises of multiculturalism. The key is to listen attentively to the voices of minority.*

Congress of IR 2017/2018 invited a prominent guest. Dr. Maria Rosario Piquero-Ballezas came to the Congress all the way from Philippine. Her keynote speech on the reviews of multiculturalism from below was really informative. We are looking forward to a great working relationship with her. Professor Yuka Ishi from Center for Global Studies had a productive discussion on Migration in Singapore. We should use what she pointed out as guiding principles in our future research on multiculturalism from below. Four students presentations were helpful for other students to begin their

discussions on multiculturalism from below.

I really appreciate all the help and advice the attendees gave me on how to pursue multiculturalism from below. We should talk again on this issue next year.

Thank you very much for your joining us at our unique continuing workshop.

Congress of IR 2017/2018  
Center for Global Studies

# The Workshop

## Multiculturalism from Below

### SCHEDULE

Time	Friday, 16 February 2018
12:30-13:00	Registration at 4111 (School of Management and Information Building)
13:00-14:40	Opening Remarks (MC: Prof. Takahito Sawada)
	Introduction of Dr. Maria Rosario Piquero-Ballescás (in Japanese) Dr. Sachi Takahata
	Keynote Address  <b>Broadening Multiculturalism from Below? Review and Updates (in English)</b> Dr. Maria Rosario Piquero-Ballescás
	Q&A
	Research Presentation  <b>Multiculturalism of Singapore and Migration (in Japanese)</b> (「多文化社会シンガポールと外国人労働者・新移民」) Prof. Yuka Ishii

	Q&A
14:40-14:50	Break
14:50-16:10	Students' Presentations (in English)
	<p>Presentation 1</p> <p><b>Human Trafficking and Ethnic Minorities: Vulnerability of Ethnic Vietnamese in Cambodia</b></p> <p>Mr. Yuya Yamakawa</p>
	<p>Presentation 2</p> <p><b>Examining LGBTQ and Feminism Movement during the U.S. Presidential Election</b></p> <p>Ms. Honami Saito</p>
	<p>Presentation 3</p> <p><b>Discrimination and Exclusion: From the Viewpoint of Hate Speech</b></p> <p>Ms. Risa Ikeda</p>

	<p>Presentation 4</p> <p>English as the Third Language Education for Ethnic Minority Groups in China</p> <p>Ms. Moeko Sano</p>
16:10-16:20	Break
16:20-16:30	<p>Comments (in English)</p> <p>Dr. Maria Rosario Piquero-Ballescás</p>
16:30-16:50	<p>Plenary Discussion (in English)</p> <p>Dr. Maria Rosario Piquero-Ballescás and Students</p>
16:50-17:00	Closing Ceremony <sup>(1)</sup>
	Closing Remarks (MC: Prof. Takahito Sawada)
	Picture Taking

<sup>(1)</sup>A certificate of participation will be given to students by Dr. Maria Rosario Piquero-Ballescás.



## **Steering Committee**

Takahito Sawada, Professor at School of International Relations

Shinya Konaka, Professor at School of International Relations

Yuka Ishii, Professor at School of International Relations

Sachi Takahata, Associate Professor at School of International Relations

Jonathan deHaan, Associate Professor at School of International Relations

Yuya Yamakawa, School of International Relations

Honami Saito, School of International Relations

Risa Ikeda, School of International Relations

Moeko Sano, School of International Relations

# ABSTRACTS of Students' Presentations

## Presentation 1

The purpose of this study is to reveal the vulnerability of Ethnic Vietnamese to human trafficking in Cambodia. Cambodia is a source, transit, and destination country for men, women, and children subjected to many forms of human trafficking. In particular, Cambodian women and girls are marginalized in the social structure of Cambodia and are vulnerable to trafficking. But there is a more vulnerable group in the country, ethnic Vietnamese people.

I compare the current living conditions of ethnic Vietnamese in the water village with those of other Cambodian victims of human trafficking. I use the paradigm of Galtung's "structural violence" and Young's concept of "repression" for comparison. Galtung's "structural violence" is a phenomenon in which society deprives the self-feasibility of a particular group. That applies to the current Cambodian society situation. Young's "repression" has five aspects: exploitation, marginalization, powerlessness, cultural imperialism and violence. These are useful for verifying vulnerability.

As the result of the comparison, I could find that ethnic Vietnamese are constrained more widely and deeply than Cambodian victims. They suffer from statelessness, low level education, no access to administrative services and unfair treatment because of prejudice and discrimination. These conditions cause their vulnerability to human trafficking.

Mr. Yuya Yamakawa

**Human Trafficking and Ethnic Minorities: Vulnerability of Ethnic Vietnamese in Cambodia**

# ABSTRACTS of Students' Presentations

## Presentation 2

In 2016, from April to September, I went abroad to New York to study English and to take part in an internship. It had been one of my dreams to go there since I was a high school student. What I was surprised at was how accepted sexual diversity is in New York. It was totally different from that of Japan. At the same time, since it was just before the Presidential election, I felt like something was changing in the society. For example, because of Trump's language and attitudes toward women, the fashion industry was trying to support Clinton's election campaign. Almost all of the people I met in New York criticized his way of thinking. While I was in New York, I also interviewed minority people at a fashion show named "Rainbow Fashion Week" and felt their hope to live equally. In this presentation, I'd like to talk about what I felt during the election period and what I learned from my experience of an internship in a web fashion magazine.

Ms. Honami Saito

**Examining LGBTQ and Feminism  
Movement during the U.S.  
Presidential Election**

# ABSTRACTS of Students' Presentations

## Presentation 3

Hate speech is prevalent all over the world. Various people constantly flow in and out from country to country. In one country, opportunities to interact with people who have diverse cultural backgrounds increase. Also, due to the development of infrastructure by digital technology and the spread of social media, the scope of communication has expanded significantly beyond national and cultural areas, becoming borderless. In a world where globalization progresses like this, it is easy to produce and accelerate hate speech and moves to discriminate and eliminate others have occurred. The multicultural society in which we live is also a side by side with discrimination and exclusion.

Now, the world is starting to take measures against hate speech. What kind of initiative can we take for our citizens? I would like to think about it while uncovering the discrimination and exclusion hidden behind hate speech. What is necessary to avoid fundamentally causing hate speech? Also, what can we do when we hear hate speech?

Ms. Risa Ikeda

**Discrimination and Exclusion:  
From the Viewpoint of Hate  
Speech**

# ABSTRACTS of Students' Presentations

## Presentation 4

China is officially composed of 56 ethnic groups, 55 minorities plus the dominant Han. The minorities mostly have their own indigenous language. The constitution guarantees equal rights to all ethnic groups in China. The bilingual policy (indigenous language and Chinese) that is based on this concept is one government effort. In recent years, English education has added to the linguistic policy for minorities and they are struggling in the middle of 3 languages.

I will discuss these facts in connection with the following themes and findings from my fieldwork in Lanzhou, China.

- Required individual ability for third language education
- Hanhua (to become like the Han) and globalization in minority areas
- Transition that occurs in the consciousness of language

Even though it is hard to study 3 languages at the same time, in terms of equal educational access, students in China see the policy as reasonable. As a consequence, some students even feel that English or Chinese is the closest language to express their thought while others still prefer their indigenous language. To fit the current dynamics of society in China, we should reconsider what would be good for the minorities and for China.

Ms. Moeko Sano

**English as the Third Language  
Education for Ethnic Minority  
Groups in China**

## Biographies of Speakers

**Maria Rosario Piquero-Ballescás** is a retired Professor of the Regional Development Studies of Toyo University, Tokyo, Japan and the Social Sciences Division of the University of the Philippines Cebu. She was a visiting faculty and researcher at the Department of Sociology of the University of Tsukuba where she obtained her Ph.D in Sociology. She also taught at the Department of Sociology, University of the Philippines, Diliman, Quezon City where she completed her undergraduate degree in Sociology, *cum laude*.

She is the author of several books and articles about gender, child labor, agrarian reform, migration and other development related topic such as *Filipino Domestic Workers to Japan: Issues and Concerns* (main author, forthcoming, 2018), *Philippine Migration to Japan* (2013), *Bokabularyo-Edukasyong Sekundarya: Chuugaku kyooka tango choo* (Vocabulary for Secondary Education: Japanese –Filipino (co-author, 2014), *Women and Disasters: Vulnerability and Resilience* (2013) , *Engaging Multiculturalism From Below: The Case of the Filipino Assistant Language Teachers In Japan*, (co-author, 2011), *Sharing Care: Economic Partnership Agreement and Beyond* (2010), *Firipin no Kodomotachi Naze Hataraku no Ka* (1997, 3rd edition), *Towards Genuine Agrarian Reform in the Philippines* (in Japanese as *Shin no Nochi Kaikaku o Mezashite* (1994) , *Filipino Entertainers in Japan* (1992, in English and Japanese), among others.

She is now based in Cebu, Philippines, being President/ Coordinator, Regional Center of Expertise on Education for Sustainable Development. She is also a research fellow of the Center for Sustainable Development of Toyo University.

**ISHII Yuka** is a Professor in the School of International Relations, University of Shizuoka, Japan. She received her doctorate in Sociology on ethnic relations and international migration in Malaysia from University of Tsukuba, Japan. She is currently interested in migration policy and its impact on the relationships between citizens and immigrants in Singapore, and political, social and cultural participation of Asian migrant professionals in Australia. Her most recent publications include: “Ōsutoraria Ajia-kei Senmonshoku Imin no Bunka-Shakai Sanka (The Cultural and Social Participation of Asian Migrant Professionals in Australia),” *Bulletin of the National Museum of Ethnology*, 40(3), 2016, pp.375-410: and “Ajia ni okeru ○○kei Gainen (Political Categories and Concepts of Hyphenated Ethnic Identity in Asia),” Komai Hiroshi general ed. and Sasaki Teru ed., *Imin Diasupora Kenkyū 5 Maruchi Esunikku Japanīzu (Migration and Diaspora Studies Vol. 5 Multi-Ethnic Japanese)* , Akashi Shoten, 2016, pp.70-85.

# **Human Trafficking and Ethnic Minorities: Vulnerability of Ethnic Vietnamese in Cambodia**

Yuya Yamakawa

## **1. Introduction**

In the modern era of expanding globalization, victims of human trafficking are found all over the world. International Labor Organization (ILO) estimates there are 21million human trafficking victims in 2014.

Cambodia has many problems today, such as poverty, economic disparity, discrimination with the rapid expansion of Phnom Penh and Siem Reap, and so on. These problems make people who are socially vulnerable and this is connected to human trafficking. U.S department of state publishes “Trafficking in Persons Report” every year and note the existence of human trafficking in Cambodia. In the world system, in Cambodia, there are disparities and a deprivation of human rights. Among other things, women and girls are weak in the society of Cambodia.

In Cambodia, however, there are people who are forced to live in a hard condition and are more vulnerable to human trafficking than Cambodian women and girls. They are the ethnic Vietnamese. Vietnam is a country that developed more economically than Cambodia. Cambodia is weaker if we look at the relation between the two countries. However, if we look at Cambodia alone, the power relationship is reversed. Historically, many ethnic Vietnamese settled in Cambodia and there is discrimination and prejudice towards them from Cambodian people. And such Ethnic Vietnamese have received exclusive treatment in society. Therefore, they are more vulnerable to trafficking than Cambodians. In fact, there are ethnic Vietnamese trafficking victims. Despite the fact that ethnic Vietnamese are vulnerable, there are no documents which studied their trafficking.



Therefore, I thought this study is worthwhile.



Picture1. Ethnic Vietnamese house on the Tonle Sap Lake



Picture2. Ethnic Vietnamese house on the water around Phnom Penh

## **2. Paradigm**

To consider their vulnerability, I used the concept of Young's "repression" and the framework of Galtung's "structural violence". In this study, I will examine the vulnerability of ethnic Vietnamese to trafficking based on the hypothesis that trafficking in Cambodia is formed by human poverty caused by "repression" and "structural violence".

Young's "repression" consists of five aspects, which are exploitation, marginalization, powerlessness, cultural imperialism, and violence. Exploitation means "the gain generated by a group's work or activities goes to other groups, but the gains that other groups have generated will not be that group's gain". Marginalization means "the members of a group are excluded from participation in major social activities (basically participation in the workplace)". Powerlessness is "the members of a group live and work under the

authority of another group of people and have little autonomy and authority to work beyond their authority”. Cultural imperialism is stereotyping as a group, the experience and circumstances of a members do not appear on the surface, and there are few opportunities to express their own experiences and perspectives on social events, and few people listen to their voice. “Violence” is when “members of a group receive unreasonable aggression or constant harassment derived from hatred or fear of the group”.

Next, I will explain Galtung's structural violence theory. Galtung defines “violence” as “a result of the influence exercised on a person, if what he could physically and mentally realize falls below his potential feasibility, there is violence”. This is “structural violence”. Discrimination and prejudice against Vietnamese and depression deprive ethnic Vietnamese of opportunities and possibilities of self-realization. It can be said that this social structure forms "structural violence".

### **3. Background of Ethnic Vietnamese**

According to the population survey conducted by the Cambodian department of Statistics in 2015, Vietnamese and Cambodian Vietnamese are 0.3% of the total population. It is the fourth largest group of residents. Considering that Cambodia's population is about 15 million people, it is expected to be around 45,000 people, but this is considered not to have counted ethnic Vietnamese who do not have nationality. Therefore, the actual number will be even larger.

Many Vietnamese have immigrated to Cambodia since the 17th century. The facts that Vietnamese were more favorable than Cambodians during the colonial period, that Vietnam has long been a neighboring threat to Cambodia, and that the history of struggles over land ownership cause Cambodian’s consideration of Vietnamese as an “enemy” and cannot assimilate “others”. With this background, Vietnamese residents have received unreasonable treatment due to

such hostility and prejudice by Cambodians.

#### **4. Living Condition of Ethnic Vietnamese from Perspectives of “Repression” and “Structural violence”**

Next, I will examine vulnerability from the living conditions of ethnic Vietnamese.

The Vietnamese people who became weak in Cambodia are living as stateless persons on Tonle Sap Lake. In 2013, a Cambodian NGO, Minority Rights Organization, researched the living conditions of ethnic Vietnamese living on Tonle Sap Lake in the state of Compontunan from 5 aspects, (1) living conditions, (2) presence of legal documents, (3) voting rights, (4) Education, (5) law enforcement by the administration and discrimination. I used this research and other some survey’s data to verify their vulnerability.

In the water village on Tonle Sap Lake, an ID card which ensures nationality and citizenship can only be obtained by giving police several hundred dollar bribes. Moreover, according to a Japanese researcher’s survey, illegal money collection occurs in fishing villages against Vietnamese residents. Despite Cambodians unilaterally collecting the interests of Vietnamese residents, Vietnamese residents cannot receive administrative services. These situations fall under “exploitation”. Also, it can be said that the fact that Vietnamese residents do not have the right to touch a notion to Cambodian civil servants or speak on equal terms is “Powerlessness”.



Picture3. Fisher on Tonle Sap Lake

In reference to legal documents, 90% of Vietnamese residents do not have a "birth certificate" or "ID card". They own only an "immigration card" and a "resident paper" which are proof of legal residence. Some cases have been reported that Vietnamese residents are refused even if seeking birth certificates from the administration. Legally, it should be possible to issue these. According to Article 4 of the Domestic Law of Cambodia, nationality and ID card can be obtained if three conditions are satisfied. However, it is said that they are refused because of the lack of knowledge of local administrations and discrimination. This situation fall under "powerlessness".

Various vulnerabilities occur in ethnic Vietnamese populations due to their lack of nationality. 93% of ethnic Vietnamese were not allowed to vote in the 2013 election. It was because a birth certificate and an ID card were requested for registration. As for education, only 9% were able to go to the state school. Its main reason is poverty, lack

of travel and lunch fees, and the need to help fishing. However, its root reason is that they do not possess birth certificates that are necessary for admission. In addition, there is the situation that ethnic Vietnamese can choose only a few jobs like fisheries and retailing, because of the same reason. These situations fall under the definition of “marginalization”.

According to the Immigration Act promulgated in March 1956, foreign workers were forbidden to work in occupations where many Vietnamese workers were employed at the time. The National Assembly in July 1963 unanimously adopted a recommendation that Vietnamese can not be assimilated completely, so that all Vietnamese naturalization should be rejected in principle. These facts, how that the Cambodian violence Violent cases aimed at Vietnamese residents government and Cambodians made Vietnamese people stereotyped and conducted exclusive policies falls under “cultural imperialism”.

As far as the 1990s when the Vietnamese were excluded and even massacres were done, it can be said that “violence” is a typical example in Young's repression of five aspects. Activities of Cambodians against Vietnamese people included violent incidents caused by hatred and fear, killing and interference with elections. Looking at the living conditions of ethnic Vietnamese in the 2000s, the aspect of “violence” reduced. However, until the end of the 1990s, violent cases aimed at Vietnamese residents have occurred, and violence targeting Vietnamese residents may still exist if small incidents are included.

	Five aspects of repression
Exploitation	Illegal money collection in fishing villages

Marginalization	Restrictions on employment, education and political participation (93% of them were not allowed to vote in the 2013 election, Only 9% of them were able to go to the state school)
Powerlessness	Illegal money collection by police, Denial of acquisition of ID card or birth certification (90% of residents do not have a “birth certificate” or “ID card”)
cultural imperialism	The facts that the Cambodian government and Cambodians made Vietnamese stereotyped and created exclusive policies

Figure1. Five aspects of repression and living condition of ethnic Vietnamese

By the information in the preceding section, I could confirm that ethnic Vietnamese in Cambodia are in a situation corresponding to “repression”. These situations also correspond with the definition of “structural violence”. There are present conditions that ethnic Vietnamese cannot obtain education, cannot access medical care, and cannot live in sanitary housing, because birth certificates and ID cards cannot be obtained. This is below their potential feasibility. This is because if the law is appropriately applied in Cambodia, they could obtain ID cards and they could access public education, medical care and so on. Structural violence exists in the present situation.

In my graduation thesis, I compared these vulnerabilities with Cambodian Trafficking, and I could determine that ethnic Vietnamese were more vulnerable than Cambodians.

## 5. Conclusion

Cambodian NGOs also have similar views. I interviewed local NGOs on the vulnerability of ethnic Vietnamese in Cambodia. One

NGO I interviewed is the Cambodian Center for the Protection of Children's Rights (CCPCR), which tackles trafficking in Cambodia. CCPCR has protected ethnic Vietnamese victims of human trafficking in the past. In addition, they said that ethnic Vietnamese were vulnerable and had a project to prevent the trafficking of them.

In Cambodia, ethnic Vietnamese are repressed and more vulnerable than Cambodian women and girls. Due to prejudice and hatred by Cambodian people, ethnic Vietnamese are restricted in education, medical care, political participation and other ways. These corresponded to the definition of “repression” and “structural violence”, and they are in a more serious position than Cambodians.

I think that it is necessary to devote our attention to those overlooked in Cambodia.



# Examining LGBTQ and Feminism Movement during the U.S Presidential Election

Honami Saito

## Examining LGBTQ and Feminism Movement during the U.S. Presidential Election

University of Shizuoka Prefecture  
Honami Saito

Hello everyone. My name is Honami Saito. I'm a student in the School of International Relations and I have been studying media-communications in Professor Sawada's seminar.

New York

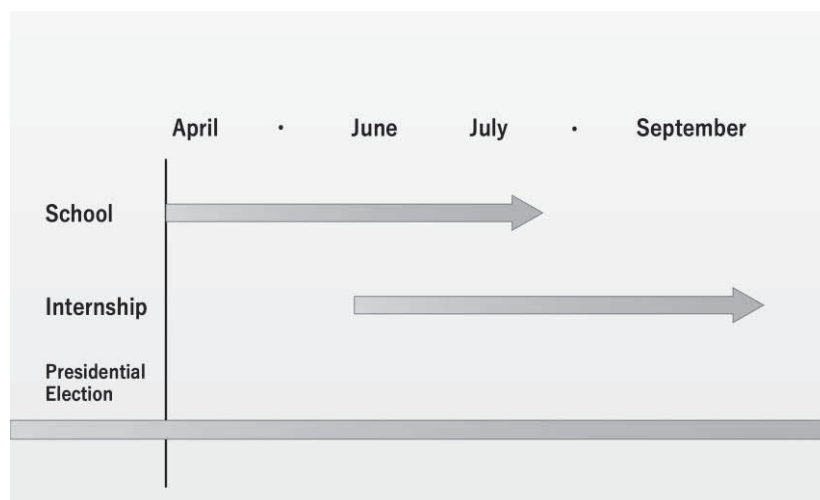


In 2016, I studied abroad in New York City. I went to a language school every morning from April to July, and I did an internship in a Web Fashion Magazine from June to the end of September. There were

two reasons I chose the city. One is I wanted to learn English to help make my dream of being an editor who can play on the global stage come true.



Another reason is that I love the subculture of New York. I have loved subculture since I was a high school student and I collected lots of magazines, watched many movies, and went to many places related to subculture. When I thought of the place to study abroad, everything I experienced told me to “Go to New York, It is the source of culture”. This is the reason why I chose to go to that city, even though it has the highest cost.



My stay coincided with the time leading up to the presidential election which started on February in 2016 and ended on November

9th. So I think I could observe the progress of the election and how people in New York felt about it.

All that information leads up to the topics I would like to talk about today: Examining LGBTQ and Feminism Movement during the U.S Presidential Election.

## LGBTQ and Feminism

I would like to start by looking at LGBTQ movement. What is LGBTQ? According to the website named OK2BME, it is an initialism that means lesbian, gay, bisexual and transgender and queer or questioning. And people often use the word to mean all of the communities included LGBTTTQQIAA.

### What is LGBTQ?

L : Lesbian	T : Transsexual
G : Gay	T : Two-spirited
B : Bisexual	I : Intersex
T : Transgender	A : Asexual
Q : Queer or Questioning	A : Ally

One of the biggest events related to LGBTQ I experienced during my stay was NYC Pride Parade which held in June 26. Since it was

soon after 49 people killed at a gay nightclub in Orlando, Florida, on June 12th, people joined the parade prayed for happiness and safeness of people in Orlando.

Seeing how two candidates got involved with LGBTQ problems at that time, Trump said that ‘the incident was an example of how his more targeted immigration policies against Muslims would help protect the LGBT community.’ He also mentioned how his policies would help the LGBT community, connecting their protections to the fight against ISIS and terrorism arguing that he would be more forceful on the issue than his opponent Hillary Clinton. So he tried to make a connection with his policy.



(<https://twitter.com/realdonaldtrump/status/742771576039460864>)

On the other hand, Hillary joined the Pride Parade and surprised people there. Even though I missed the scene, the New York Times said a man shouted with a microscope like “The next president of the United State”. People welcomed Ms. Clinton to have been there.

The NYC Pride Parade in June 26, 2016.



Trump " Make America-~~Great~~-Love Again"



Hilally surprised parade

(<http://www.msnbc.com/slideshow/new-york-citys-46th-annual-gay-pride-march#slide1>)

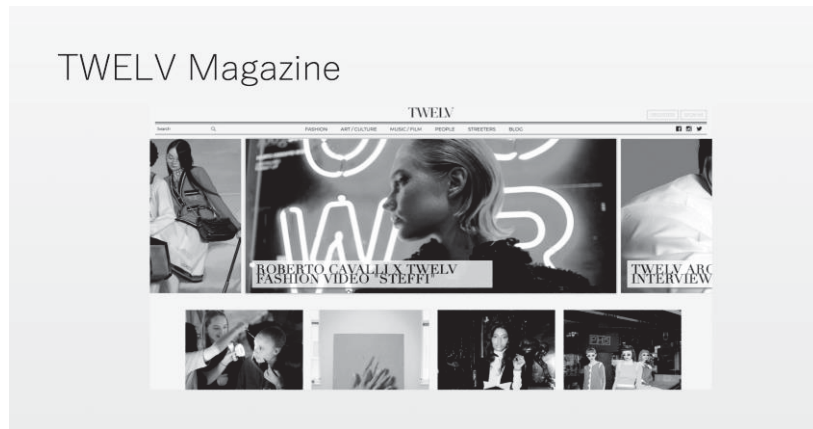
I think these two pictures show how people accepted two candidates. The woman on the left wears a cap with Trump's slogan "Make America great again". But she may have changed the word "Great" to "Love". From this parade, I saw how people in NYC accepted LGBTQ and trying to fight for their rights through the election.

But actually, as of the parade, LGBTQ didn't sincere for me because I was unfamiliar with that and I was there just like a tourist. I couldn't think

However, an experience in Internship changed my mind.

As I mentioned before, I was doing an internship in a New York based web fashion magazine named TWELV Magazine. I decided to do internship to get closer to my goal: being an editor. And I was an assistant editor there.

## TWELV Magazine



(<https://twelvmag.com/>)

The first job I got was to go to the Rainbow Fashion Week. This is an event created for the political minorities to push various societal debates and issues into the open. I attended with a curiously open mind.

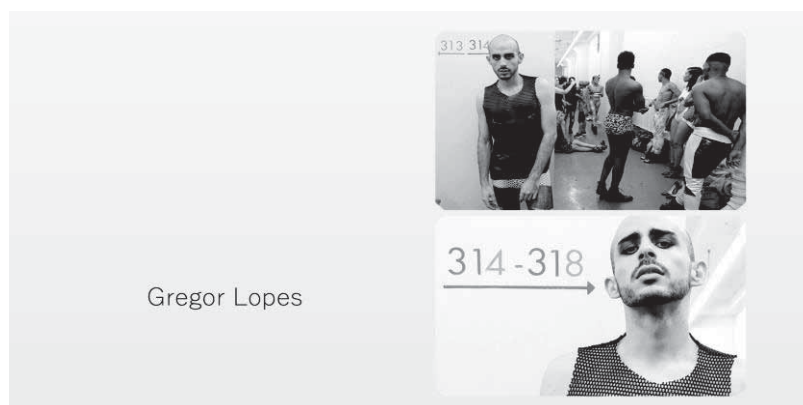
I was surprised to find that the Fashion week encompasses a wide variety of religious, political, economic and racial issues being brought forward. I had presumed that the "Rainbow" marks only LGBTQ rights as it is in the case of Tokyo Rainbow Parade

My first mission : Going to the Rainbow Fashion Week



(<https://twelvmag.com/>)

When I entered the site, I was gestured to by a deaf Brazilian man (I knew that when I saw his instagram after the event). He looked like a model of the show and dressed pretty loudly like this (pics). It seemed that he gave me a compliment about my heart shaped coin case. Even though I couldn't understand his gesture, the other model next to him explained what he said.



(<https://ztokyo.net/articles/rainbow-fashion-week-2016/>)

I walked along the corridor and looked around the site, gradually I noticed that I was a minority there. There were no Japanese people, people who looked Asian, or a girl with simple clothes like white T-shirts and black jeans. Then I discovered that I was a minority and that the people I met there were the majority in the community of minority.



(<https://ztokyo.net/articles/rainbow-fashion-week-2016/>)

I found the idea that "LGBTQ people are a minority" was wrong. It depends on the situation in society that people become the minority, rather than their Sexual Orientation, Gender Identity or other physical and mental features. Society makes people minority not because of their characteristics.

Next, let's move onto "Feminism".



I joined the New York Fashion Week in 2016 as a member of a Fashion Magazine. As I followed the fashion trend, I could see the connection between politics and fashion industry in terms of feminism.

For example, the famous fashion editor, Anna Winter and Clinton's right-hand aide, Huma Abedin, along with Clinton's daughter, Chelsea co-hosted an unofficial opening of New York Fashion Week on September 7th to raise fund for Hillary Clinton.

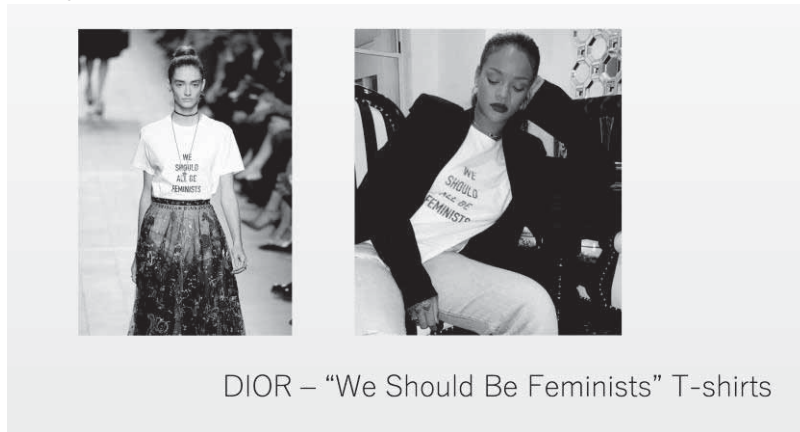


(<https://www.allure.com/story/hillary-clinton-fashion-show-fundraiser>)



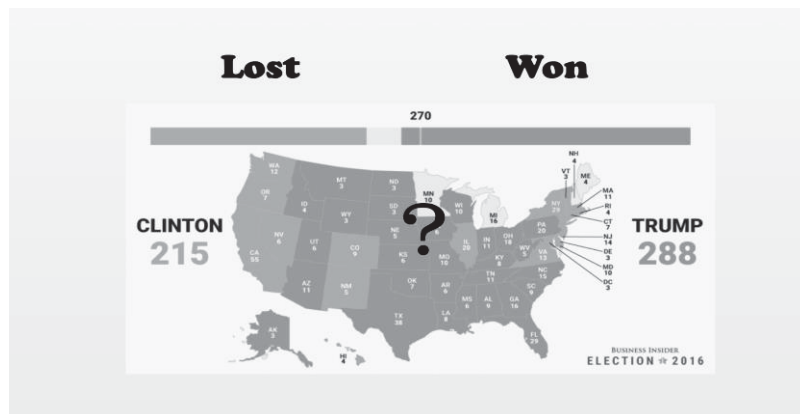
That was a start of the movement. A collection brand named Dior released a T-shirt printed a message like “We should all be feminists” . That became popular soon and other fashion brands including GU started to imitate their design.

After that, many famous artists such as Rianna and Natalie Portman wore that. All of these movement led to the biggest demo named Women’s March which was held the day after Trump’s inaugural day.



(<http://rihannaoverdose.com/2017/01/rihanna-says-feminists-wearing-sp-ring-2017-dior-january-22nd.html>)

On the contrary, as you know, Hillary lost the election as a result.



(<http://uk.businessinsider.com/election-results-live-blog-2016-11>)

Why was that?

From the point of view of feminism, I think it means Hillary's view of feminism was different from that of voters. These are considerations from a politician, **Zillah Eisenstein**.

*"Hillary's women's rights agenda treats women the same as men. But this is just not good enough in 2016, if it ever was. Which women is she thinking of here? Is she thinking about all of us? And which men are we to be equal to?"* (<https://zillaheisenstein.wordpress.com/>)

*"Hillary, we want policies that are not simply smashing the glass ceiling but liberating all women out of the basement/s and then smashing the basements."* (<https://zillaheisenstein.wordpress.com/>)

She points out her feminism which pursues the empowerment of white women.

*"Neither Trump's misogyny nor Hillary's (implicitly) white, neo-liberal feminism, nor Bernie's unspoken feminism is good enough here. We want another way, a third way, so to speak...to think about the new racial and gender justice we are wishing for."*  
(<https://zillaheisenstein.wordpress.com/>)

I think this is the most important point. What feminist chose was not their representative (in this case, Hillary) but rather themselves. They acted in pursuit of their feminism.

To conclude my presentation, I wish to sum up what would like to tell you.

About LGBTQ, I am one of minority, furthermore, there is no differences between we and them, I and you.

Summary 1.

I could be majority and could be minority.  
Furthermore, there is no differences between  
majority and minority, we and they, you and I.

About Feminism, everyone should have different view of  
feminism. What is important is to admit the difference

Summary 2.

Everyone should have different view of  
feminism. What is important is to admit the  
differences of each other.

If we could act like these, I think the walls around our hearts will  
be gone. Then the world is going to be much more wonderful I think.  
Thank you very much for your kind attention.

# **Discrimination and Exclusion: From the Viewpoint of Hate Speech**

Risa Ikeda

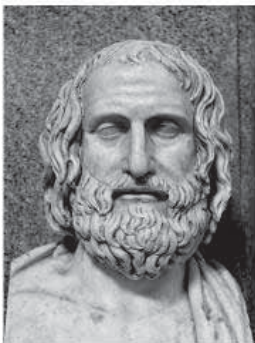
## **1. Introduction**

I'll share my view about discrimination and exclusion from the viewpoint of hate speech. I will explain why the theme is "discrimination," "exclusion," and "hate speech." The reason why I selected this theme is because of the proverb, "*The pen is mightier than the sword.*" "*The pen is mightier than the sword.*" is by Edward Bulwer-Lytton, who was an English novelist, poet, playwright, and politician. The meaning of this proverb is *the power of speech has a greater influence than military power.* Additionally, while doing my research, I noticed that there are many examples of proverbs which are similar to "*The pen is mightier than the sword.*" For example, the Greek poet Euripides, who died about 406 B.C., said, "*The tongue is mightier than the blade.*" In 1600 Shakespeare had Rosencrantz in Hamlet say that "*Many wearing rapiers are afraid of goosequills.*" In 1621 Robert Burton wrote *The Anatomy of Melancholy*, in which he stated: "*From this it is clear how much more cruel the pen may be than the sword.*" Also, Thomas Jefferson, who in 1796 sent a letter to Thomas Paine in which he wrote: "*Go on doing with your pen what in other times was done with the sword.*"



Edward Bulwer-Lytton  
—an English novelist, poet, playwright, and politician

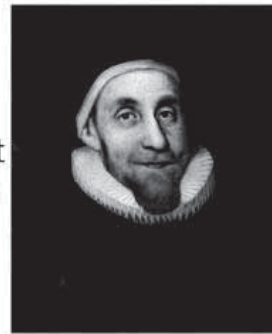
<https://ja.wikipedia.org/wiki/>



Euripides  
—Greek poet  
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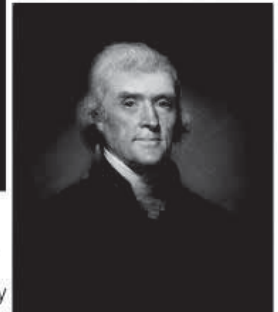
Shakespeare  
—English playwright

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Robert Burton  
—English scholar

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Thomas Jefferson  
—American President

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From these quotes, you might assume that people from all ages and cultures have given much attentions to how to use words and how influential words are. And especially when considered on the base of the idea, “*The pen is mightier than the sword,*” I think that hate speech, which has hatred inside it, has profound and violent effects on people.

This is the reason why I am interested in hate speech and decided to talk about discrimination and exclusion from the viewpoint of hate speech.

## **2.What is Hate Speech?**

What is hate speech? Have you ever heard the word? This term ranked in the top 10 in the annual buzzwords-of-the-year contest in 2013. According to Yasuko Morooka, a lawyer specializing in problems of discrimination, hate speech is defined to be *Discriminatory attack against minorities of race, ethnicity, nationality, and sexuality.*” Koichi Yasuda, a journalist addressing problems of foreign workers, characterizes hate speech as defaming or libeling what people cannot change with their efforts, like being male or female, being homosexual, being from other countries, and being African.

As for the number, hate demonstration grows with tremendous momentum. According to the government survey, there were 347 hate demonstrations in 2013, 378 cases in 2014, 190 cases in January to September 15 in 2015. A total of 1152 cases in 29 prefectures were reported.

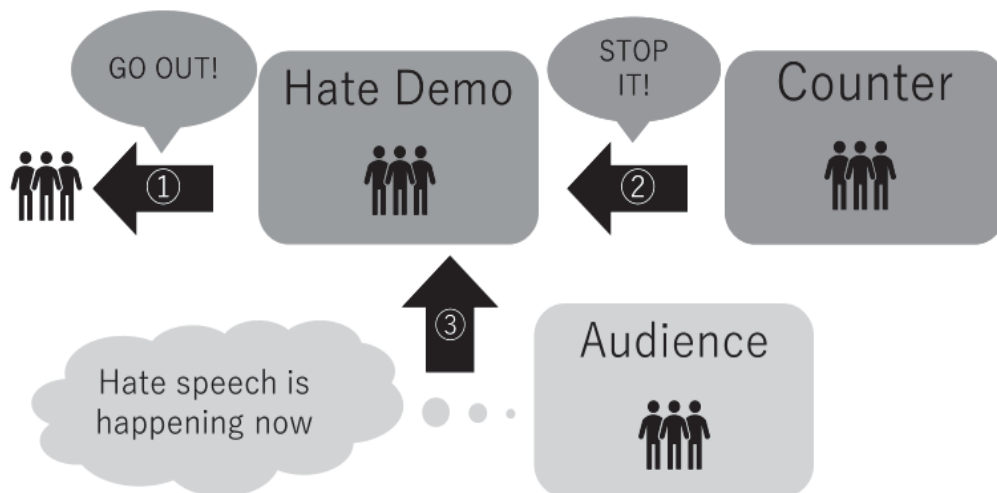
Moreover, according to Koichi Yasuda, the Internet causes discrimination and exclusion. The Internet makes it easy for people to fire violent emotions and spread hate speech. He says that as far as there is the Internet, the tendency to discriminate and exclude people never decreases. Also, because of the high anonymity of the attacking side, people who received hate speech feel anxiety and fear that they cannot know well who are discriminating against. In other words, even if the people discriminated try to rebut against those who discriminate, they cannot identify them.

### 3.Counter Action against Hate Speech

Are there any movements to oppose hate speech? “Counter action” is a call for stopping discriminatory behaviors against people conducting hate demonstration by putting up a banner and a placard in the same place on the same day on which hate demonstration is scheduled. “Counter” is a group of people who disagrees with hate speech or opposes discrimination.

What is the role of counter action? Counter action is an attempt to tell passersby who accidentally hear hate speech that “hate speech is wrong.” If there are counter actions on the places where hate speech is happening, people can notice that it is hate speech. Counter action plays roles in highlighting the existence of hate speech by raising the voice "it is hate speech!" (figure①②) and making audiences who witness hate speech by chance recognize it as an unfavorable act (figure③). In other words, counter actions are directed to not only the people who do hate speech, but also those who happen to hear hate speech.

#### COUNTER ACTION FORWARD AUDIENCE



However, there seem to be concern and risk in counter action. According to Iki Tanaka, NPO Youth Support Center Global School, if both hate demonstration and counter action become angry exchange of words, it is out of the main purpose of doing counter action, “stopping violence of words.” If hate demonstrations and counter actions become just brawls, it might be needed to withdraw from counter action. To suppress “violence” of hate speech, using “violence” of counter action has no meaning.

So, what are the else ways to combat hate speech besides counter action? Are there nonviolent means in seeking a society without discrimination? There is an effort to oppose hate speech with a different stance from the so-called counter action: “Ginza No! Hate Shoten.” Ginza No! Hate Shoten holds workshops for those who think “I disagree hate speech, but I do not want to do counter action.” By telling them what is hate speech and why hate speech should not be overlooked, it gives people an opportunity to calmly learn what they can do against hate speech. The fact that there is a way to oppose hate speech that is not counter action, becomes a welcome discovery for them and they can find out what they can do themselves.

#### **4.What Kind of Initiative Can We Take? : Early stage school education**

What is necessary to avoid causing hate speech fundamentally?

Haruki Murakami, a professional writer portraying Koreans who live in Japan in his novels, has received himself hate speech many times. From the experiences of the hate speech, he says:

*“It is truly embarrassing and miserable as a human being that “bared violence” is done in public. Of course, it is free to publicly express*



*opinions, but it is clearly inappropriate as social acts to condemn certain nationalities and religions. The biggest problem is that hatred and anger can be more conveniently communicated than love and rational minds. Rather than positive things, negative things appeal to the hearts of people directly and easily. In many cases abusing that “such a guy is worthless and non-nationals” is more instantly convincing than explaining “you are a very respectable person.” But if you leave it as “cannot be helped”, it can take roots and grow up unknowingly. For example, people who had overlooked the Nazi anti-Semitic campaign “Well, that’s just saying, they are not serious,” were hit by a big tragedy at the later date. What is scarier than anything is that society loses its grade and discrimination and exclusion are accepted by people as established facts. I think that something should be done.”*

He points out the present situation that people select and use words too carelessly and is alarmed that hate speech is spreading.

I think that school education, especially at the early stage like primary, junior high, and high school, is important. In my case, it was in a lecture by a guest speaker in the university that I learned about discrimination and exclusion for the first time. In the last summer semester, I took an optional class, “*Society Based on Human Rights*,” from Professor Tsutomi in this university. In the class, a leading expert on hate speech, Yasuko Morooka came as a guest speaker there and lectured about hate speech. I was happy to have an opportunity to learn discrimination and exclusion, however, the fact that I learned hate speech in university means I have not educated in the earlier stages like primary, junior high, and high schools.

Koichi Yasuda is worried about the system of that education. He is alarmed that what is missing from the current school education is

enlightenment and classes that children can have imagination for others.

*“From education and enlightenment at the stage of raising in schools and families, we learn discrimination and exclusion. Nevertheless, at schools and universities, almost no education on discrimination and exclusion is done in the course. There is no teacher who has knowledge on discrimination and exclusion, so as a first aid, they call a specialist or exerciser on discrimination and exclusion and ask them to talk about them.”*

If we come to learn about discrimination and exclusion, we will be able to notice the presence. As a result, we will not overlook hate speech when we hear it.

## **5. Conclusion**

Finally, I will quote a comment by a Korean living in Japan, who experienced discrimination and decided to naturalize herself to live in Japan.

*“So far, I have been treated maliciously by unspecified number of people on the Internet and received sad things in the real world. At the age of 28, I decided to undertake naturalization procedures to escape from work problems and various troublesome things in my daily life. I try to accept it, saying myself, “To keep working in Japan, it cannot be helped for me, so let's live positively from now on!” But at the same time, I feel weakness, “what is my 28 years for?” I felt somewhat empty when I think of a cheerful world of friends around me who have neither been hated by someone nor hated someone strongly. I feel that sadness and hatred for discrimination are like “a stain in my life.””*

Discrimination and exclusion differ from physical violence such as hitting and kicking, but the influences they have on people are immeasurably devastating. From her words, I would like you to recognize and reaffirm that there is an occasion when the pen is mightier than the sword: hate speech.

Due to the development of infrastructure by digital technology and the spread of social media, the scope of communication has expanded significantly beyond national and cultural areas, becoming borderless. But at the same time, in the world where globalization of information is progressing like this, moves to discriminate and exclude others have occurred. It is becoming easy to produce and accelerate discrimination and exclusion and hate speech is prevalent all over the world. Currently, regulations on hate speech are progressing on the Internet, laws, and education, but they have not been enough yet. Therefore, the multicultural society in which we live is also side by side with discrimination and exclusion.

Today, various people constantly flow in and out from country to country. Opportunities to interact with people who have diverse cultural backgrounds increase. I think that it is important to reconsider whether discrimination and exclusion are hidden in our daily lives and think about hate speech connecting social and economic circumstances.

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- Koichi Yasuda (2017) “Gakkodeha Oshietekurenai Sabetsutohaizyonohanashi” Kosesha.
- Haruki Murakami (2015) “Muramamisan-no-Tokoro” Shinchosha.
- Iki Tanaka, Non-Profitable Organization Youth Support Center Global School, 18<sup>th</sup> January 2017, <http://ikitanaka.hatenablog.com/entry/2017/01/18/115418> as of 15<sup>th</sup> February 2018.

# **English as the Third Language Education for Minority Ethnic Groups in China**

Moeko Sano

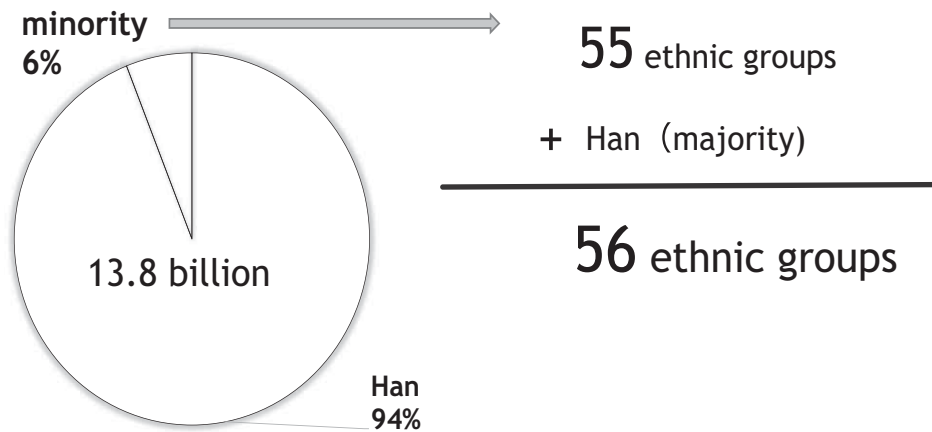
## **Introduction**

My theme is “English as the third language education for minority ethnic groups in China”. In China, people in Ethnic groups speak their indigenous language as their mother tongue and Chinese as the second language. Recently, because of globalization, English is also spoken by minorities and this is a third language for them. It seems so tough to study 3 languages especially for children.

Personally, I went to Australia to study English last year for 1 year and it was not easy for me to acquire English even though it is my second language. Because of these facts, I became curious how they study these languages in formal education and how they are feeling about it. This was my original motive for doing my study. Fortunately, I had an opportunity to do fieldwork in China. I will examine some points from my interview research.

## **Background Information**

As we all know, China is a big country in many ways. Literally, it is a huge country geographically. When it comes to their economy, it is growing up fast, so that China has a strong and massive presence in the global market.



China also has a huge population today, about 13.8 billion people. It consists of 56 ethnic groups. The people that come to your mind when you hear “Chinese”, living in such cities as Shanghai and Beijing, are probably “Han” people which has a majority in the society, accounting for over 94%. Besides this, there are actually 55 minority groups, each with their unique culture and language. The characters of these ethnic groups are so different from each other and are affected by various circumstances, such as political factors. Some of the groups might not be regarded as “minority” anymore and have been assimilated to Han, while others have not and still adhere to their culture and even confront the government strongly. Because of such factors, China can be described as a big diverse country.

The constitution guarantees equal rights to all the ethnic groups as to their language and culture. Language education is also given based on this concept. The system has been changing. And these have been 2 phases in terms of Bilingual policy and Trilingual policy.

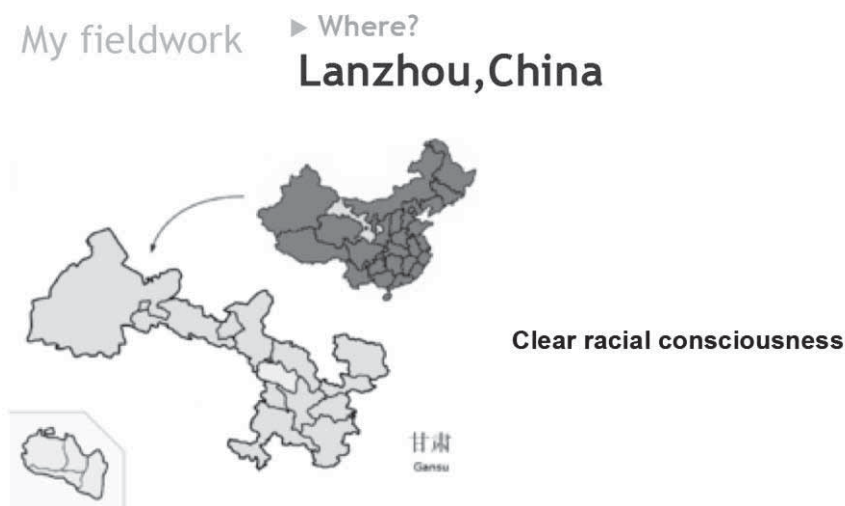
Firstly, I will explain bilingual policy, which started from 1950. The official language in China is only Chinese. On the other hand, most minority groups have their indigenous language. They can use

the indigenous language as a medium of instruction for education, so they can study subjects in their language, while they are also in need of speaking Chinese as a part of China and also to get higher education within its system.

As I mentioned, generally children born as a minority master the minority language as their mother tongue. And then, within this policy, they study Chinese as the second language as if it is a “foreign language”.

In recent years, English has added to the linguistic policy, influenced by the major shift of globalization of China as a country. This is their trilingual policy. Since the accession to WTO in 2001, China has been in the global market and needs to be globalized to fit the global market economy, so that compulsory English education in elementary school has been implemented since 2001 in the coastal areas such as Shanghai or Beijing. Influenced by this major shift in the country, minority groups are also in the process of globalization, and so, the Trilingual policy has been implemented. So now, the minority children are studying English also as their third language.

### **My fieldwork Research**



I conducted some interview surveys in my fieldwork. I will explain more about it. The city we went to for the fieldwork is called Lanzhou, which is famous as an area for minority ethnic groups. It is located in central China and about 36 minority groups are co-existing there. The minority groups there are normally regarded as having a clear racial consciousness. So mainly they are not like Han and have their own language, culture and religion.

The target group was students in Lanzhou University who have a background as a minority. I could talk with 9 students from some different minority groups.

This is the list of final participants.

<b>Ethnic group</b>	<b>Number</b>
Hui 回族	1
Qiang チャン族	1
Tibetan チベット族	2
Uyghur ウイグル族	1
Mongol モンゴル族	3
Kazakh カザック族	1

I asked questions about the following points.

- Name
- Ethnic group
- Hometown
- Age
- If you have indigenous language

- Educational background
- When you started studying Chinese
- When you started studying English
- Which language you used for studying English
- How often you studied English
- How the English teachers were (Native or nonnative speaker)
- What the English class focused on
- How hard it was
- If you have any English qualification
- Which language you use with your family
- About the linguistic distance of three languages
- General comment on trilingual policy
- Which language you like most
- Which language you see as the most important
- Which language you think you can express yourself in most

This “educational background” is mainly about if they went to Ethnic school or ordinary school. Ethnic minorities have their ethnic school and this have some educational difference between the cases if they went to ordinary school with Han people.

I conducted the interview around the above points. For this interview survey, I spoke in mainly English, sometimes in Chinese. If it seems possible to interview in English for a student, I just spoke in English. If he or she can not speak English, we use Chinese. But because my Chinese is not high enough to do survey smoothly, when I found a problem to communicate with an interview, my partner, who can speak English and Chinese, helped us. Through this interview, I’ve discovered these following 3 points that connect to the concept of Multiculturalism.

- ① **Required individual ability for third language education**
- ② **Hanhua and globalization in minority areas**



### ③ Transition that occurs in the consciousness of language

#### ① Required individual ability for third language education

It requires individual ability and that the language proficiency has effects in real life.

Regarding the general opinion of the trilingual policy, contrary to expectation, all students had a good impression of it. Only 1 student said, “It was too hard for me”, however, the other students generally said, “Even though it is hard, it is a necessary system for equal access to education”.

But another important fact is that they have seen so many friends gave up on mastering even Chinese, not English. Because these students I did surveys are intelligent enough to enter a famous university, it can be guessed that the targets themselves were kind of okay with 3 languages. Despite their intelligence, some students have been struggling in some way.

A Mongolian girl reported her problem of a mixing-up Chinese and English. In order to study Chinese, we normally use pinyin, to match Chinese characters and its pronunciation and they are written in the Roman alphabet. Because these Chinese pinyin and English are both written in English, when they are studying, they get lost and are not sure which language they are studying. For example, these 2 Chinese character are pronounced “Lanzhou” and the alphabet is pinyin.

Lán zhōu

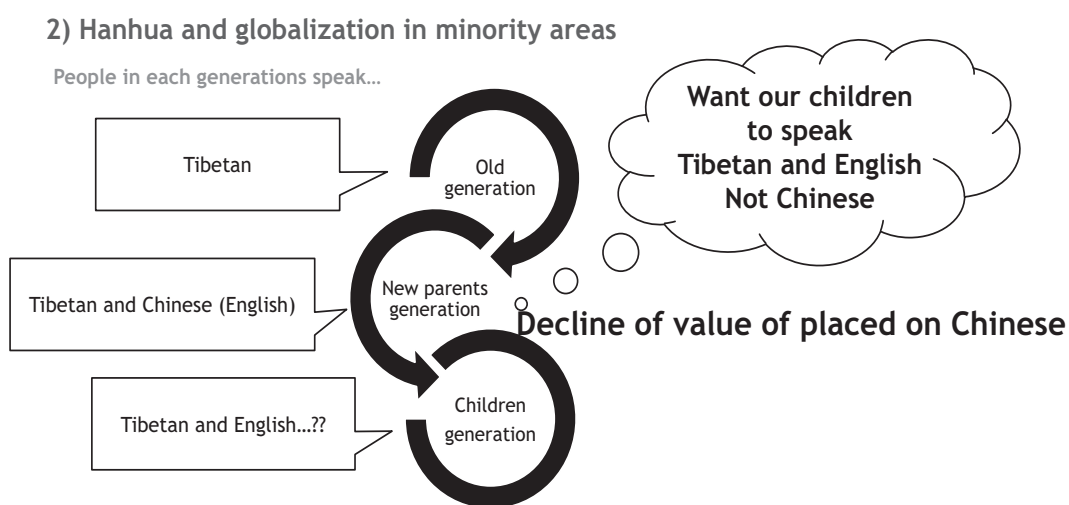
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Another complexity is that they study English using the language they are studying. The situation depends on the case, but children sometimes need to take English classes in Chinese, which they are studying. Since their Chinese is not perfect, it might lead to some complexity.

In addition to it, this Chinese communicational skill had some effects in real life. This is comment from a Mongolian girl. she says” I know many friends who even cannot speak Chinese well. For them English is not even a “problem”. If they were very sick and in need of going to a big hospital, they could not go and see the doctors because of their lack of Chinese skill.” This shows the possible detriment of a multilingual society. It would never happen in Japan, but in China, language acquirement depends on the individual ability and this language proficiency would have some impacts in real life.

## ② Hanhua and globalization in minority areas

This “Hanhua” means to become Han or to convert into Han. Hanhua and globalization in minority areas is actually going on. It is also shown in my interview research.

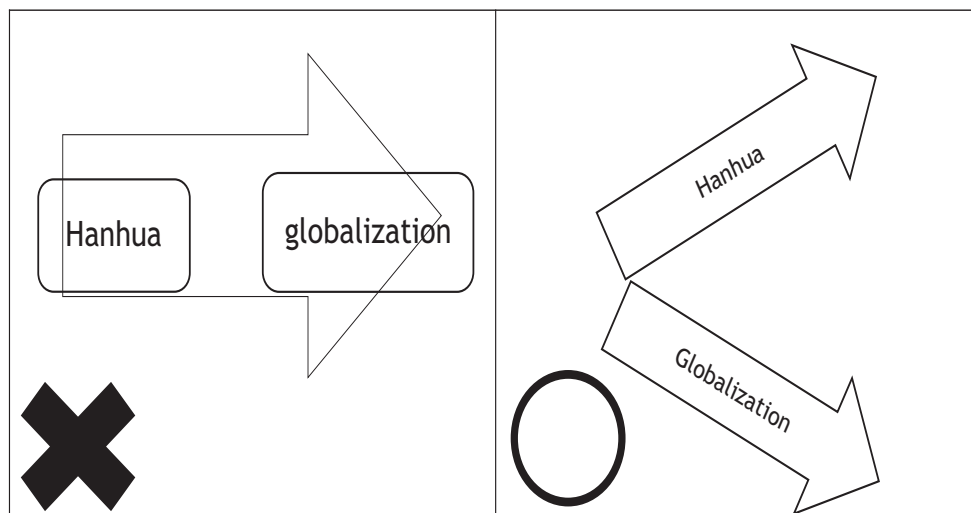


1 Tibetan girl made an interesting comment. She said that parents now want their children to speak Tibetan and English, which means they do not place so much value on Chinese anymore. Actually, the old people normally speak only Tibetan, and their children normally speak Tibetan and Chinese and sometimes English. My interviewees are in this generation and these children are getting older and are becoming parents now and see English as more reasonable than Chinese now. This shows us the declines of value of placed on Chinese for them, which is a sign of globalization.

Other facts that show globalization in minority area is that there are some projects that take students overseas to study English on summer holiday, or the fact that some Islamic mosques have free English classes.

Secondly, I would like to talk about how these transformations happenings. It can be suggested that Hanhua and globalization DO NOT happen gradually but happen at the same time in different directions.

## 2) Hanhua and globalization in minority areas



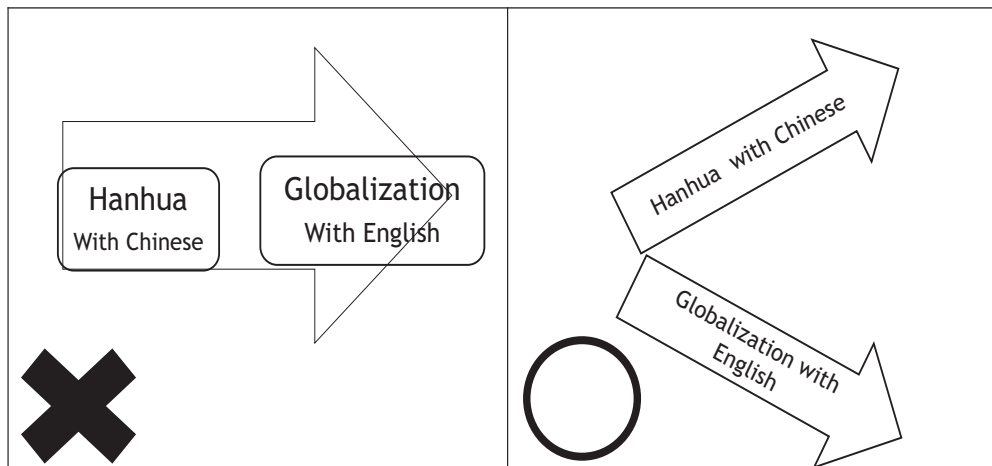
This is the model of transformation that I believe. In the survey, 2 participants do not have or speak a minority language and speak Chinese just like Han people, A boy from Hui and a girl from Qiang. Hui do not have their indigenous language and the only difference between Hui and Han is the Islamic character of Hui.

For the girl from Qiang, their language is like a classic language. For these reasons, the indigenous language is not familiar to them. I thought this would make English learning easier for them compared with other students with indigenous language, because if there were less languages, it would be easier to study them. But it was not true. The 2 students could NOT speak English as fluently as other students. Students with an indigenous language even seem to like speaking English better. It seems that even it could be harder for students with an indigenous language to study English, it does not mean they have less achievement of English.

	<b>Number of language</b>	<b>English level</b>
<b>Students with indigenous language</b>	<b>3 languages</b> • Indigenous • Chinese • English	<b>Higher</b>
<b>Students without indigenous language</b>	<b>2 languages</b> • Chinese • English	<b>Lower</b>

Assuming that speaking Chinese is a sign of Hanhua and that speaking English is a sign of globalization, students with an indigenous language can speak English as well as Chinese because this model of transformation is true.

## 2) Hanhua and globalization in minority areas

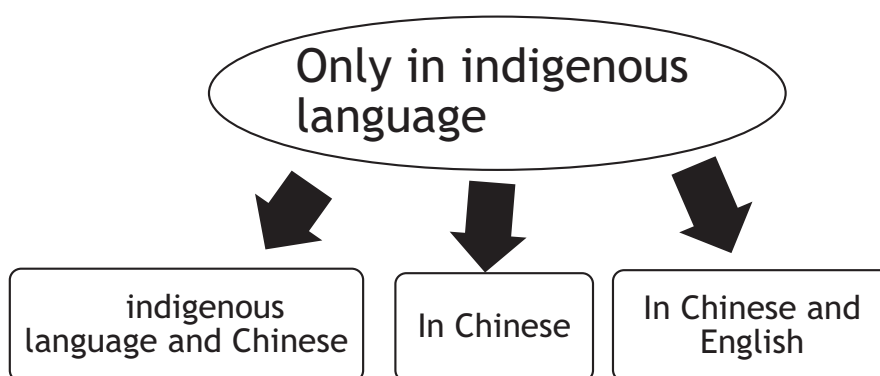


### ③ Transition that occurs in the consciousness of language

I can see the transition that occurs in the consciousness of language, and it might create an identity shift in my opinion.

## 3) Transition that occurs in the consciousness of language

Which language can you express yourself in most?



Regarding which language the participants can express

themselves in most, with the exception of 1 student, students did NOT give only their indigenous language as the closest language. Other students gave only Chinese, or Chinese plus an indigenous language. Only a Mongolian girl said that “the only language I find closest is Mongolian always. My Chinese is good enough to take classes in or live, but mentally I just do not feel that comfortable compared with Mongolian.” On the other hand, other students mainly gave indigenous language plus Chinese. A boy from Uyghur said “I feel comfortable when speaking Chinese or Uyghur”. A Kazak girl only gave Chinese as her closest language”. A Tibetan student even gave Chinese and English as the closest language. In other words, they mostly see another language as the closest language, not only their indigenous language, even though it is their mother tongue.

Because I follow the theory that a language affects its speakers worldview or cognition, I argue that what language you speak could affect your identity. This transition of language consciousness could create a transition of identity.

### **Conclusion**

Chinese language policy and the following English language policy has been added to the Chinese society and makes minority areas more multilingual. As a result, society is becoming diversified and we cannot see these minority areas with a singular viewpoint. These transaction is not happened gradually or in a simple way and happening with complex circumstances. I would say it is possible that some areas get globalized before getting Hanhua. To fit the current dynamics of society in China, we should reconsider what is e good for minorities and for China.

## **Comments of Dr. Maria Rosario Piquero-Ballescás**

Congratulations! I think now you can relax because you have finished. You have finally finished your presentations.

First, congratulations because you did your presentation in English. That's not easy to do, but you did very well. Congratulations!

Also, we want to thank you because you shared your research data with us. On the third point, I am very happy because all your topics relate to our general topic of multiculturalism. I learned much from your discussion today.

I listed seven points that I want to share with you about your sharing today. One is you brought us to different countries. We went to Cambodia with you, and we learned about the Vietnamese. We went to New York with you and learned about yourself as a minority and the rest of the other subcultures as the LGBTQ. You talked genders, I am happy I got reminded about that, and feminism and then we went to – you did not go for fieldwork but you made us travel through Japan through the various comments of those who had suggestions about what to do to combat the challenge of hate speech, and then finally you got us to China and made us realize that China, the language is the endpoint at this level for us.

We went to several countries within 40 minutes, within the time that was appointed, but you also gave us different connections with our topic. For example, minority, majority depends on which area you are in. You mentioned ethnic Vietnamese in Cambodia, and I am sure among Cambodians, there are also minorities, but ethnicity and because of historical factor, I can't defer that. You theoretically

linked us to structural violence, repression, and so on, but I think maybe you might like to add the role of history for repression and structural violence.

Also, LGBTQ was – if this were a little bit short, you did a field methodology that was - you are making us go through the research as you find yourself, so it's a hermeneutic approach, you are focusing on yourself and bringing us to where you are researching. I think methodologically if you develop that you bring us as we enter one world of ethnic minority and so on. But gender is one very crucial group that has become recognized as a significant proof for multiculturalism, for plural society, how to deal with them. That's very important, but you also highlighted the role of politics, politicians in promoting or degrading gender, so *ganbatte* in your thesis when you develop that.

The hate speech was very interesting because I think you know hate speech can cause suicides. We have, I think, many cases of young people who cannot take 'no like' - if they cannot find any like even on Facebook, they kill themselves, much more if you receive hate speech which is also common in the Philippines because we are divided as a nation of political and all the other battles are like that.

What I would have wanted to know, of course it would have taken time, was really to show us exactly what types of messages are in the hate speech, are they political, are they personal, are they gender-based, and so on. That would be interesting to know, and then which one is more than the other, which is the pattern and so on. Of course, you had very limited time to show me. That is very interesting for me.

So, in other ways, language, whether it's in written form or whether it is verbally, however that it can effect to increase discrimination and



exclusion and prevent multiculturalism and integration.

Then, the role of language – most of the governments, even people ‘from Below’ – they use language as an entry point to integrate people more. In your case, it was very interesting that you have three languages. We also have that in the Philippines. We have our own local language, then we are made to learn English, and then now we are made to learn Filipino, so three languages. We have to sing our national anthem in three languages if you are in the Visayan or other region, so our children were crying. They could not sing in three languages. They did understand what it meant in the local language.

An interesting point here is how much of one language is compromised, is sacrificed for the promotion of a global language, for example, or a national language. Of course, your fieldwork time was short, but maybe in time, we can find out if the minority, the ethnic groups have lost totally their ability to speak in their own language to understand or appreciate it more than English. There seems to be a reaction against Chinese. I can understand that because it’s more difficult to learn Chinese perhaps than English, but that’s an interesting point that you can make.

The beautiful thing is you tried to link your field data to theory. Most of the young students that we have do not go to theory. They just present their results and then they don’t connect it to concepts and so on. I thought that was remarkable that you were able to bring it all the way to theory and maybe in your final write-up, you can link up more systematically the link between your field data and theory.

You also mentioned responses. One of you presented challenges, challenges to multiculturalism, challenge in terms of being minority or being female, being ethnic in female, or the subject of hate speeches or

a linguistic program, but also aside from the challenges, you presented responses, what can we do, what are the solutions or suggestions to go beyond the challenges. I think that's good because you are going towards the norm. The third meaning of multiculturalism is not just bringing them together but together deciding what we can do individually, as a group, as a nation, and as a global world.

Challenges – first, there are various topics, various challenges, various responses, and then theory and data combined and then you linked it to political issues as well – integration, recognition, and so on, and finally, the question of methodology, which is everybody's difficulty anyway when we make *sotsuron*. We always have difficulty trying to first decide on a topic and then how to do research about that topic and then how to write it and how to conclude it and submit in a *sotsuron*. So, I think you are still in the process, but it's a beautiful first step. I am very happy. In fact, last night when I received your topics, I was very happy because you helped us clarify the various issues related to multiculturalism. So, all the rest of the technical *sotsuron* matters, I will leave to your advisors, but I would like to congratulate your advisors and yourself especially for a very good job done today. Congratulations! Thank you very much.

**END**



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