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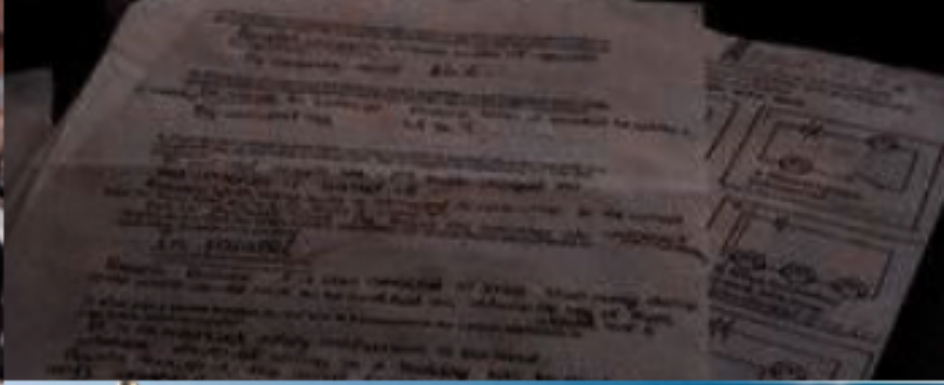
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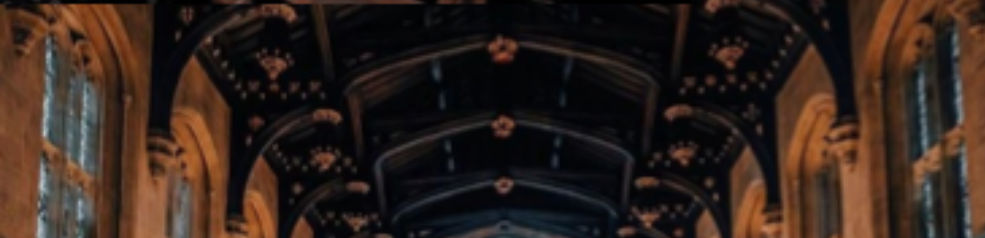
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# ***Global Governance***





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# INDIGENOUS DIPLOMACY

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## STATEMENT OF PURPOSE

What I have found is that, within institutions that are designed to promote a nation-centric understanding of governance and diplomacy, Indigenous rights have to be justified as a relevant topic of discussion. Indigenous Peoples are seen as both a demographic and a cultural unit which must first be defined for audiences presumed to be non-Indigenous, and to an extent, histories of Indigenous assimilation do make it difficult to expect that most people even have an understanding of “indigeneity” in the first place. However, what I’m learning is that, even when an individual is aware of Indigenous Peoples, that awareness is usually confined to cultural representations. The historical and sociological reasons for this association have been studied intensely, and I do not have the space to reiterate that theory here, but what I can say is that a limited understanding of Indigenous Peoples as cultural ambassadors can prevent one from understanding Indigenous Peoples as people possessing some form of sovereignty that differs from the settler colonial nation’s sovereignty. It precludes one from thinking that Indigenous Peoples often have special laws designed to govern them differently from other citizens because they are a colonized population. At JASC, it manifests concerns that an Indigenous educator on policy rather than culture could be politically subversive, or unpalatable because they are not talking about the “safe” topic of cultural identity and expression.



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# OLIVIA DOYLE

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## National Ainu Law in Today's Japan: Introductory Session

Interact with me!





# INDIGENOUS DIPLOMACY

## REFLECTION

When you hear the word “Ainu,” what do you think of? Perhaps an embroidered attush robe? A spirituality in which kamui, or gods, animate all parts of nature? The anime “Golden Kamui”? Or maybe even nothing at all, the word being completely new to you? Coming from the context of indigenous and settler colonial studies, when I hear the term “Ainu,” I think of an identity that has been constructed as a convenient (and colonial) means to refer to diverse communities of Indigenous Peoples descending from Ainu Mosir.

This project is only a first step to generating action towards a more equitable, accessible, and identity-conscious JASC outreach, application, and programming process. I chose to focus initially on Indigenous student outreach because my undergraduate studies have equipped me with some of the historical knowledge and vocabulary needed to address the oppression of Indigenous students in higher education with a degree of sensitivity. However, I urge JASC administrators and future delegates who are more familiar with the experiences, theories, and systemic statistics related to the oppression of other minoritized students to engage intentionally with those demographics. Develop an action plan to make JASC more accessible - not only in the form of advertisements, but in funding - for students of color, especially first gen/low-income students of color. Expand JASC advertisements to HBCUs and institutions with high enrollment of other ethnic, racial, or cultural groups that are statistically underrepresented in American colleges and in JASC historically. This project is supposed to be a model for action that inspires, is improved upon, is criticized and changed, and becomes useful to as many people as possible.

Ainu Mosir is an ancestral territory that spans from contemporary Tohoku to southern Sakhalin (karafuto) and the Kurile Islands (Chishima). It is the territory which belongs to Ainu Peoples, which is a generic group label that refers to various groups generationally inhabiting and forming unbreakable relationships with Ainu Mosir.

# The Security Treaty Between Japan & the US

by Chinatsu Kato



The foundation of the alliance is not a document; it is the trust between the two nations and their citizens,” said by Daniel Russel describes the importance of the Treaty of Mutual Cooperation and Security between the United States and Japan ( 安保条約 ) (Russel 2020). Without any doubt, the treaty has been playing a crucial role not only in maintaining a good relationship between the US and Japan but also in stabilizing the global power balance. However, it is true that there are many Reconsidering the treaty is crucial as the world has been shifting since 1960, the time the treaty was signed. For example, in a world where the tension between China and the US or China and Taiwan is increasing, there should be some thoughts related to the treaty. This paper is the purpose of discussing what kind of change should be made related to the Treaty of Mutual Cooperation and Security between the United States and Japan by revealing the pros and cons of this treaty from both perspectives.

Before the Treaty of Mutual Cooperation and Security between the United States and Japan, Japan and the US signed a treaty called Security Treaty Between the United States and Japan ( 旧日米安保条約 ) in 1951. The treatment was more "one-sided" as Japan provided a base for the US military while the US's obligation to defend Japan was not specified.

By signing the Treaty of Mutual Cooperation and Security between the United States and Japan by Eisenhower and Kishi in 1960, the Security Treaty Between the United States and Japan has expired. The US agreed to sign the treaty as it was crucial for them to have a deeper relationship between the two countries for containment during the cold war. With this, US defense obligations to Japan were clarified, and it stipulates not only security but also the promotion of political and economic cooperation between the two countries.

Article 5 of the Treaty of Mutual Cooperation and Security between the United States and Japan

各締約国は、日本国の施政の下にある領域におけるいずれか一方に対する武力攻撃が、自国の平和及び安全を危うくするものであることを認め、自国の憲法上の規定及び手続きに従って共通の危険に対処するように行動することを宣言する(Ministry of Foreign Affair of Japan)



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*Each Party recognizes that an armed attack against either Party in the territories under the administration of Japan would be dangerous to its own peace and safety and declares that it would act to meet the common danger in accordance with its constitutional provisions and processes (Ministry of Defense).*

# The Security Treaty Between Japan & the US

*Each Party recognizes that an armed attack against either Party in the territories under the administration of Japan would be dangerous to its own peace and safety and declares that it would act to meet the common danger in accordance with its constitutional provisions and processes (Ministry of Defense).*

Starting with how Japan benefits from the treaty, it is clear that Japan is strongly protected by the US and this treaty. As the article 5th claims, the US will protect Japan in case it is attacked by another country. Since Article 9 of the Japanese Constitution declares the abandonment of the war, Japan cannot counterattack even if it is attacked by another country. For Japan, this treaty is necessary for their own country's security. Adding to the fact that Japan gets high protection from the US, the treaty works as a deterrence to other countries to stop attacking Japan. If other countries launch an attack on Japan, the country needs to fight with the US military force, which is considered the world's most powerful military force, so it is a deterrent against attacks by other countries. For example, surrounding countries are not formally attacking some territory where two countries claim ownership of the land even though Japan stated abandonment of the war (Kawakami 2021). It can be said for Takeshima, where both Japan and Korea claim the ownership of the land, Senkaku islands, where both Japan and the US claim the

ownership of the land, and Northern Territory, where both Japan and Russia claim the ownership of the land. Furthermore, there is another advantage which is that Japan's security costs can be minimized by assuming the presence of the US military. Japan's defense spending in fiscal 2018 was about 5 trillion yen, which is only about 1% of GDP (News Nline 2021). This ratio is one of the lowest among the major developed countries, so it can be said that Japan provides security at a low cost.

Of course, the benefit is not only for Japan but also for the U.S., as it can be told that Japan interprets the treaty as an "asymmetric" but "bilateral" treaty. First of all, the U.S. can sustain a wide range of influence by having this treaty. Because the U.S. has a base in Japan, the U.S. military fleet can operate in a wide area extending from the western Pacific Ocean to the Persian Gulf (2020 Asahi). As the U.S. keeps its military force in Japan, many countries are more aware of the U.S. action. As the U.S. can easily take action in this area. For example, during the 2003 Iraq War, the U.S. military stationed in Okinawa was dispatched (2020 Asagaku). Because of the fact that they can maintain their influence in the wide range of the world, the treaty is helping secure the oil transportation route for the U.S. as it can have better access to the western Pacific Ocean to the Persian Gulf.



# The Security Treaty Between Japan & the US

Furthermore, the U.S. can maintain such an influence and have access to the wide range of the world at cheaper expenses. For example, instead of the U.S. fleet going back to the base on the west coast of the U.S. for repair, they can go back to the Yokosuka base and get the repair (2021 Honsheruju). Also, the US receives "bearing the cost of bearing U.S. forces in Japan" from Japan to maintain their bases (2021 Honsheruju). This is about 200 billion yen a year (2021 Honsheruju).. According to the cost-sharing ratio of each country stationed in the U.S. military announced by the U.S. Department of Defense in 2004, Japan contributes 74.5% of spend for the U.S. military base, which is the highest rate in the world (2021 Honsheruju). The benefit of the treaty is not only on a national level but also on a global level. In 2021, Foreign Minister Yoshimasa Hayashi delivered a speech at the Center for Strategic and International Studies (CSIS) and said, "Japan and the United States are in a position to steer the international community" (2021 Jiji Tsushin). With the understanding that the Japan-U.S. Alliance based on the Treaty of Mutual Cooperation and Security between the United States and Japan forms an indispensable foundation not only for Japan but also for the peace and stability of the Asia-Pacific region, the role of the strong connection between the US and Japan is more important than before for global level.

Especially under current high tension within global society, this alliance has become increasingly important in promoting in the international community the fundamental values shared by the United States and Japan, such as democracy, the rule of law, respect for human rights, and a capitalist economy (2021 Jiji Tsushin). As Mr. Hayashi expressed concern, the rise of China made the Indo-Pacific region less rule of law. Also, China strongly opposes any foreign interference in China's reunification and moves toward Taiwan's independence and has repeatedly stated that it has not renounced the use of force for the sake of Taiwan's unification. In such a situation Japanese post president Abe claimed that "an emergency in Taiwan is an emergency in Japan" (Kawakami 2021). Taking it as the problem of Japan, the treaty might work in case China attacks Taiwan. In the Japan-U.S. Joint Statement issued on April 16, 2021, Japan and the United States "emphasized the importance of peace and stability in the Taiwan Strait and urged the peaceful resolution of cross-strait issues," referring to the Taiwan issue (Kawakami 2021). It can be taken as a strong declaration that a peaceful solution is acceptable, but the unification of arms will not be accepted. These thought help to suppress China to attack Taiwan. Even though there is so many benefits with the Treaty of Mutual Cooperation and Security between the United States and Japan,

# The Security Treaty Between Japan & the US

many critique were made in Japan. First of all, Japan's security policy is highly dependent on the United States, so some people point out that it is in a state of "subordination to the United States," in which it cannot go against the wishes of the United States because it places too much importance on that relationship. Because of this inequality Japan has hard time trade negotiation. For example, in 2019, President Trump said that the Japan-U.S. Security Treaty is "one-sided" because only the U.S. is responsible for defense (2019 Sasakawa). This claim was reported newspaper that Trump often brought up the "security treaty" in order to force Japan to make significant concessions with Japan-U.S. trade negotiations (2019 Sasakawa). Also, there is many burdens on Okinawa where 15% of its mainland is occupied by the US military bases (Eldrdge 2012). They are facing It is difficult for the Japanese police to secure the custody of US soldiers in such a case of sexual assault by us soldier. Also, environmental pollution caused by military bases is concerned. Furthermore, there are those who are concerned that the presence of American troops in Japan will draw Japan into the war with the United States. There are also opinions that criticize Japan, which advocates pacifism, for being strong in deploying military power. The United States does not think that it can control things in the world because the idea of America first has increased. The value of having

bases in Japan and protecting Japan has diminished after the Cold War, and I have doubts about unilateral aid.

With these criticisms, I propose that Japan should increase its power on defense. In order to eliminate the instability of the treaty due to the unilaterality, it is important to establish a relationship between Japan and the United States that truly protects each other through the re-revision. Therefore, Japan should make further efforts to strengthen its defense capabilities. More particularly, Japan should shift from "exclusive defense" to "active defense" including the possession of the ability to attack enemy bases and increase Japan's role. Adding to that, we should increase mutual understanding between American and Japanese citizens about how important the treaty is.

In conclusion, it is important to reconsider the Treaty of Mutual Cooperation and Security between the United States and Japan and increase the Japanese role by gaining its power on protection even though the treaty brings so many benefits for both countries. As Daniel Russel describes, the foundation of the alliance is the trust between the two nations and their citizens; we all should contribute to building strong trust between the US and Japan relationship.

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# The Security Treaty Between Japan & the US

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# Japan's Immigration Opportunity

by Charles Campbell

## The Problem

Japan faces an aging and shrinking population, straining welfare programs, businesses, and the economy overall. One of the main solutions to these problems which Japan has begun to pursue is immigration. Increasing the number of workers living in Japan helps grow the tax base, introduces more consumers into the economy, and increases productivity and innovation. The ruling Liberal Democratic Party has sought to do so quietly, however, as to avoid making waves in a controversial policy area.

Furthermore, Japan has generally avoided accepting significant numbers of refugees or asylum seekers and repeatedly neglected the wellbeing of migrants put in detention centers. The Japanese government has thus far failed to address these issues and create a more humane system for dealing with asylum cases, in particular. Journalist Dreux Richard's *Every Human Intention* illustrates the Japanese immigration system's hostility as he documents the lives of a Nigerian immigrant and his community. Richard finds a Nigerian community living on the periphery of Japanese society. Initially, many Nigerian immigrants lived and worked in Japan legally,



having married a Japanese citizen and obtained a spousal visa. But the realities of being a Black immigrant in Japan often strain their relationships to the point of divorce. Those that don't return to Nigeria typically find themselves running nightclubs, gambling, smuggling car parts, and evading authorities seemingly intent on pushing even the well-intentioned out of the country. The asylum application process buys them time, Richard writes, but little else. Japan accepts only a handful of asylees out of thousands of applicants. Multiple immigrants who failed to renew their stay have died in detention centers due to pure negligence. These issues reflect a system built to weed out anyone without the money, status, or connections to get ahead. And while other nations, including the U.S., have their fair share of problems with migration, Japan largely stands alone among



# Japan's Immigration Opportunity Cont.

democracies in its inhospitable treatment of foreigners and refugees looking to start a new life in their nation. And while immigration alone will not solve Japan's demographic crisis, it represents an opportunity for the country to reinvigorate its economy and bring new ideas into its society.

## Comparing the US to Japan

There are two universal truths when it comes to immigration. First, that it helps the economy of the nation welcoming immigrants, and second, that it tends to spark nationalist sentiment among some segments of the country's population. Neither the U.S. nor Japan are exceptions to these truths, but the similarities between the two nation's immigration fortunes end there. To start, Japan being an island nation, particularly with its history of isolation, has more or less not witnessed large waves of immigration. Furthermore, Japanese colonial subjects who resettled in the mainland were stripped of their Japanese nationality following World War II, creating the Zainichi, a group of ethnically Chinese, Korean, and Taiwanese permanent residents in Japan. Many of these residents still do not have full citizenship. The U.S., on the other hand, was founded at least in theory as a nation of immigrants and a multi-ethnic, if not multi-racial, democracy.

And between the forced migration of slaves across the Atlantic to the Jewish and Japanese immigrants of World War II, the nation reckoned the question of American culture. Herein lies what I believe to be the fundamental difference between the U.S. and Japan when it comes to immigration: because of the centuries of waves of immigration to the North American continent, many U.S. citizens feel that there is no one "American Culture."

American schools teach students from a young age that the U.S. was founded as a country where people could flee religious persecution, and that our unique freedoms made us exceptional. That fosters the idea that our national pride comes from our founding and our shared principles, not from one specific ethnic or racial identity. That's not to say that the U.S. doesn't have a significant chunk of people who believe the country was founded instead on white, Christian values - the election of Donald Trump and the 2017 Unite the Right riot reflect that reality. But relative to Japan, polling shows that majorities of people from both parties do not believe one needs to be Christian nor born in the United States to be "truly American." The relative ease of obtaining citizenship in the two nations also sets the two nations apart.

# Japan's Immigration Opportunity Cont.

In Japan, one's citizenship comes from their bloodline whereas in the United States it comes from simply being born in the United States. The U.S. also allows dual citizenship, where Japan does not. For foreign residents, the naturalization processes for both countries require serious amounts of time and effort especially for unmarried individuals. If you are married to a citizen of either country, though, you can easily obtain residency in the country, if not quite citizenship. The current policy outlook also differs between the two countries. In the U.S., illegal immigration along the southern border stands at the center of the debate, rather than cultural issues like in Japan. In the last decade, repeated attempts at providing a pathway to U.S. citizenship for undocumented immigrants have failed and the election of former President Trump set these efforts back even further. Under President Biden, immigration reform has been put on the back burner as Democrats defend razor-thin majorities in Congress. The Japanese government, on the other hand, has slowly but surely ramped up the number of migrants it allows into the country. According to the Immigration Services Agency of Japan, there were 2.8 million foreign residents living in Japan as of 2021. In recent years, Japan has opened up its immigration system to allow for more foreign workers, specifically, to enter

the country as a way to bolster its economy. The country increased the number of foreign residents it accepted by 305,000 between 2010 and 2019, marking a significant shift in policy by the ruling conservative Liberal Democratic Party. One possible reason for this upward trend is a 2018 law which established 345,000 special visas for foreign workers in fourteen specific fields to be granted between 2019 and 2023. That said, policy analysts say that the country needs to reach 6 million foreign residents by 2040 in order to sustain economic growth. Achieving such a goal would require an ambitious program to invite hundreds of thousands more foreign nationals to live and work in Japan. The politics of the situation are sticky, however. According to polling by the Pew Research center, Japanese citizens want to keep the number of immigrant arrivals the same going forward, with only 23% supporting an increase. That said, the Liberal Democratic Party did support the 2018 law, so further progress may be possible.

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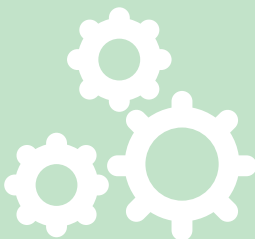
# Japan's Immigration Opportunity Cont.

Policy options that Japan could pursue are:

1. Citizenship Reforms
  - a. Allow dual-citizenship
  - b. Streamline pathways to citizenship for unmarried individuals living and working in Japan
  - c. Granting citizenship to Zainichi Koreans
2. Expanding 2018 Specified Skilled Workers Law
  - a. Work with experts to determine what number of workers to admit to Japan to sufficiently combat labor shortages and lack of innovation
3. Asylum Reform
  - a. Greatly expand number of asylum applications accepted, streamline application and improve review process

Final Questions:

- What should Japan's/America's government prioritize as it vets immigrants? To what degree should language, culture, and willingness to assimilate be factors?
- How prominent are immigrants in Japanese/American society? To what degree does race/ethnicity play a factor in attitudes toward immigrants? In Japan, how are Zainichi Koreans viewed and do they face discrimination?
- The U.S. has no official language. What are the potential merits of this policy and should it be reformed? Should other nations follow the American example?
- How does nationalism contribute to positive or negative attitudes toward immigrants? In what ways can this nationalism intersect with or encourage more extreme beliefs, if at all? Should national identity be celebrated?



# Japan's Immigration Opportunity Cont.

Both nations should look to open up their borders and welcome people that are willing to work. Japan has the luxury and the burden of being able to choose exactly how many people they want to let in at any given time. On the one hand, the Japanese people get to weigh the perceived benefits and drawbacks of bringing in more immigrants for themselves. But on the other hand, the people and their government should be careful not to act with too much caution. The expansion of work visas for the 2019-23 period is a step in the right direction and the LDP, with their solidified power, should expand on it to help bolster Japan's economy in the coming decades. Other reforms, like extending citizenship to the descendants of Zainichi Koreans who have not yet naturalized and reworking the asylum application and review process would help Japan promote a more welcoming image to the world. In the U.S., Democrats and Republicans should work to pass a bill creating a pathway to citizenship for undocumented immigrants and DACA recipients.

Such a move could add trillions to the U.S. GDP and would allow millions of people living and working in the country to enjoy the nation's freedoms. For both nations, people that choose to start new lives in a country completely different from their own have something valuable to offer and governments and citizens alike should treat them with decency and respect. And for Japan, the demographic crisis represents an opportunity to explore new facets of its culture and society by growing more diverse, innovative, and prosperous.



# SPACE JUNK

## Addressing the Growing Issue of Debris in Space



Tsunehira, Furuya. Marchers Holding Japanese Flags. 2019, <https://www.nippon.com/>.

### Background

The skies above us continue to get more congested each year as more satellites and space debris continue their orbit around the earth. Space debris, sometimes referred to as space junk, ranges in size from a millimeter to an entire defunct satellite. Space debris can be created in two ways. Satellites and other objects left in space after their useful life or due to collisions that dismantle larger objects into many, much smaller pieces. Space debris of all sizes poses real risks to operating satellites and can result in a snowball effect of increasing space debris if not controlled. Japan has continued to be innovative with at least four companies working to develop space-debris removal technologies. However, this technology is not yet commercially available and, with satellite launches on pace to exponentially increase over the coming decade (led by US-based companies like SpaceX), the world must also work together to reduce space debris in the first place.

According to NASA, there are more than 27,000 pieces of orbital debris currently being tracked by the Defense Department's network of sensors. Orbital debris or "space junk" includes human-made objects that remain in earth's orbit that no longer serve a function, such as abandoned launch vehicle stages, defunct satellites and spacecraft, mission-related debris, and fragments. Space debris can reach speeds of up to 17,500 miles per hour in orbit, meaning that even small pieces of debris such as paint flecks can have a devastating impact on functioning spacecraft and satellites. Collisions with space debris often result in hundreds, if not thousands more pieces of debris, being made.



Although the risk of collision with debris is present for any government or company operating spacecraft or satellites in orbit, three nations bear most of the responsibility for space debris: China (42%), the United States (27.5%), and Russia (25.5%). Medium-sized debris, too small to be tracked but large enough to create substantial damage, presents the most risk for damage.

Low-earth orbit (LEO) refers to the closest orbit to Earth's surface, at roughly 1,200 miles away. The majority of satellite technology and observation spacecraft (including the International Space Station) operate in LEO. Objects in lower boundaries of low-earth orbit will eventually burn-up upon entering earth's atmosphere due to atmospheric drag. Still, this process can take anywhere between one and ten years. When a satellite is near the end of its functional lifespan, fuel can be used to slow-down the object, causing it to de-orbit and burn-up. In some cases, it can be more efficient to use remaining fuel to elevate objects to a higher altitude outside of the congested areas of LEO. As the technology needed to enter orbit becomes cheaper, there will be an increase in demand.

## **Potential Policy Alternatives**

### **Status Quo**

There is no overarching policy to address space debris that is universally accepted and enforced. Each independent nation is able to oversee their own satellite operations as they wish and provide additional guidelines and regulations for commercial entities. Many commercial firms have started implementing technology to de-orbit their satellites after the end of their useful life. However, this is not mandated per international law. Satellite launches are currently able to be performed in about a dozen countries.

### **Orbital Use Fee**

The commercial satellite industry continued to rapidly grow and expand. Most previously considered policy proposals focus on mapping and tracking pieces of orbital debris and maneuvering spacecraft and satellites around these objects to avoid collision, or through mechanical means to pull space debris out of orbit to incinerate upon entering earth's atmosphere. However, space junk is not a technological problem. Commercial satellite launches will continue to increase until firms realize that the additional risk of collision posed by their extra satellite is greater than the marginal benefit that they receive from launching an additional satellite. The prevalence of space junk, exacerbated by the increasing number of commercial satellites, remains a public goods issue. To maintain safe access to orbit, one policy option is to implement an orbital use tax.

Operational satellites are not a major factor in the amount of space debris that currently exists. The main issue arises once a satellite is no longer functioning but remaining in earth's orbit. In order to account for the marginal cost that each additional satellite creates and the additional risk for collision, new satellite operators could be charged an orbital use tax. By raising the cost to access safe orbit, demand, thus future satellite launches, would decrease. Researchers at the University of Colorado believe that a tax of \$235,000 by 2040 for each satellite in orbit per year reflects the actual costs of increased risk.<sup>[i]</sup> Under this tax, satellite operators are paying for the predicted current and future costs of potential collisions and increased space debris production, two factors that satellite operators do not take into consideration currently before launching a satellite into orbit

## **Prohibition of Debris-Producing Anti-Satellite Weapon Testing**

Anti-Satellite Weapons, commonly referred to as ASATs, are weapons designed to destroy or limit satellites for military purposes. One such weapon destroys satellites by physically colliding with them at high speeds or detonating near them and causing damage. The United States first tested such capability in 1985 when an air-launched missile was successful in destroying a defunct satellite. In 2007, the test of an anti-satellite by China created a minimum of 150,000 pieces of new debris that are at least one centimeter or more in size. In November of 2021, Russia tested an anti-satellite device on the defunct Cosmos-1408 satellite, creating more than 1,500 trackable shards and hundreds of thousands of smaller debris. The 1963 Partial Test Ban Treaty (PTBT) prohibited nuclear weapon testing in space and the more complex 1967 Outer Space Treaty (OST) further prohibited military activity on celestial bodies. These treaties are still in place; but no further regulation has occurred since then. In 2014, a ban on ASATs was proposed by Russia and China. However, it was rejected by the United States as it only prohibited space-based ASATs and would allow further expansion of anti-satellite weapons launched from earth.

Another category of Anti-Satellite weapons uses non-physical means to interfere with a satellite's operation, such as through cyber-attacks that hinder or limit its function or blinding them with lasers. This policy alternative would be a limited test ban treaty. Under this treaty, ASATs testing that produces debris would be banned. However, other testing and development could continue. Such a policy provides enough clarity that nations can easily be held accountable for and eliminate the worst-case scenario of continuous and regular debris producing ASATs testing. In April 2022, the Biden-Harris administration announced that they would impose a ban on the testing of anti-satellite weapons. However, this self-imposed ban is voluntarily and not binding under international law.

## **Shared Global Monitoring**

Space Situational Awareness (SSA) refers to the practice of tracking objects in space, identifying them, establishing their orbits, and predicting their future orbital position and risk of collision. Japan, the United States, the European Union, Russia, and China all independently maintain their own SSA systems. Sharing of this information across countries is not commonplace and, if it were to begin, there is no standard procedure or language to aggregate this information. In 2013, Japan and the U.S. signed the Pact on Space Situational Awareness, agreeing to a mutual exchange of information. As a result, whenever the U.S. detects that a Japanese satellite is threatened, JAXA is notified.

One recent technological advance is ELROI (Extremely Low Resource Optical Identifier). ELROI is a postage-size tag that can be placed onto any satellite that flashes an identification code that can be read from the ground. Powered by simple solar cells, the light will keep blinking even after the satellite is passed its useful life. Such technology poses the potential for tracking to become even easier and more effective.

Japan is set to open facilities of their own to better understand and monitor space debris more accurately. These facilities, set to open in 2022, will increase observation capability and frequency, while also enhancing automatic observation and tracking. The United States is also working to upgrade its tracking capabilities and capacity.



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SEX&DRUGS&ROCK&ROLL



***Taboo***



# SEX WORK IN JAPAN

By: Mary Heisler



In my research on Sex Work in Japan, I've noticed an interesting double standard between the customers and the workers who sell their services. As well as, blatant gender prejudice against female workers. In Japan, Sex Work is viewed as a necessity as it aids in relaxing and destressing Japan's Salaryman/women population. The Sex Industry in Japan is massive with services catering to men and women. Since these services are seen as essential, you would think that the workers are viewed positively as well, but instead, most workers have to go to extreme lengths to hide their careers in Sex Work.

With the knowledge I've learned so far, I hope to find out how this difference in view came to be since Japan has such a long history of Sex Work. Sex Work has existed in Japan for hundreds of years, and I want to focus on how sex work has changed since the Edo Period, The Post-War Occupation, and how it exists today. I think this topic will be straightforward to introduce in future JASC discussions since this discussion will rely heavily on assessing culture, history, and global influence in Japan. In this project, I want to uncover why it is deemed acceptable for customers to pay for sexual services but immoral for the workers to provide them.

# **Sex Work in Japan: The Lingering Paternalism and Gender Prejudice of Today**

By: Mary Heisler



# ***Liz Brown***

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## *On #VanLife vs. Tent City*

There exists a dichotomy how people view “van life” and homelessness. Van life is a gentrified lifestyle that mimics the idealized “road-trip” lifestyle. People pretend to be living naturally, minimally, all while driving expensive, outfitted, comfortable vans. They are living a pretense and being celebrated for the glorification of it. The circumstances which force people onto the street are often what encourage the privileged “nomads” to pursue a life on the road. These shared circumstances are viewed much differently by the populous. Houseless individuals are judged and condemned, while the #vanlife demographic are seen as adventurous and inspiring. This project seeks to introduce and highlight this dichotomy of a taboo lifestyle and a celebrated lifestyle.



.This project showed me that there are many complex layers to this topic, and that my research only represents a surficial display. It would take much more in-depth and detailed research to fully present this topic with its full nature.



# #Vanlife vs. Tent City

by Liz Brown

In the face of our intricate modern society, there is a recent movement towards “nomadic” lifestyles that depart from the industrial, consumer-focused world that surrounds us. A recent trend of #vanlife is growing in popularity, and is widely embraced as an innovative, independent lifestyle that saves money. These people are celebrated for breaking norms and choosing to be “houseless” and “free”, all while thousands of people live without a house and without the privilege to choose otherwise. Consider the differing connotations of someone living on the “road” vs on the “street”. There is huge dissonance between the treatment of these two demographics in society, with one bearing the brunt of rejection, and the other glorified. The popularity of the nomadic movement increased dramatically during the pandemic and the years following. The economic strain on the housing market made life on the road appealing, leading to a surge of people converting and outfitting old buses and vans. There are over 13 million photos on Instagram tagged #vanlife, and over 5 billion views of the hashtag on TikTok as “digital nomads” document their daily lives.



Life on the road is displayed as authentic, adventurous, and independent, with an ability to escape the modern world into nature. The choice to pursue this has been touted as innovative, environmentally conscious, and financially savvy. The façade of an idealized natural life often has significant financial infrastructure beneath it, such as a cushy van, useful gadgets, and a surplus of energy to fuel the digital footprint of these “nomads”. The glorification of this lifestyle often masks the real poverty that forces people onto the street. The people that are given no choice of living in a house or the road are treated far differently than those driving the fancy campers.



Urban designs utilize anti-homeless architecture, which actively alienates them from public spaces. They are ignored by passers-by, overlooked at every turn, and shunned by society, with no respite from the judgement. There is a narrative spouted by various public figures that houseless individuals are criminals/drug addicts/etc. Circumstances aside, these people were failed by the same system that pushed so many people to enter a nomadic lifestyle in the past few years. The commonality does not save them from judgement. A frequent comment along the lines of "there are lots of homeless shelters! Why don't they just use them?", is often heard when discussing how to "manage" homeless populations. Often homeless shelters are poorly run, degrading, and have limited space. A man in NYC indicated the shelters can be worse than the streets, and that "they treat you like an animal".

The most unsettling aspect of the #vanlife movement is the number of people that do it for a brief time, before deciding that it is too hard and selling their van to live a stationary life once again. The declining trend is covered by many articles, which express sympathy to the people that "gave it a good shot".

This same respectful understanding is rarely extended to the houseless community that has no backup plan behind them. Stranded in economic limbo, they are put under harsh judgement and antagonism for their mere existence. The quote below excellently summarizes this dichotomy of opinion held by society, and the damage that it does.

"Glamorizing van life reveals the hypocrisy of the ways in which we view homelessness in the United States. There is a significant difference between a list-article praising people living sexy, free lives in vans and the reality of homelessness, perpetuated by the ever-rising prices of urban living. Glamorizing road life through Instagram posts and BuzzFeed articles masks the real and present problem of homelessness and allows readers to ignore the difficulties of the homeless or, even worse, to glorify and envy them from a place of clear financial privilege."

Kate Jeddelloh, in "Idealized "Van Life" Obscures Real Poverty" on theolafmessenger.com



# SARINA VACHHANI

## Synopsis of my novel

After a traumatic event leaves seventeen year old impoverished Ivy questioning her identity, she refocuses her attention to being an ally for the Cause, hoping her activism will alleviate her guilt. At a protest for the Cause she meets Kenyan, a rich black teenager adopted by two white parents in a wealthy part of town.

In Kenyan's life, he struggles to belong amidst the causal racism of the citizens and ignorance of his own parents. Especially his father, who works directly for the local law enforcement that is terrorizing individuals just like him. Ivy finds solace in Kenyan's idealism who challenges her viewpoints on the cause and on the world. In their loneliness, they find relief in having each other and together they survive the trials and

tribulations of each other's domestic struggles. Kenyan soon becomes disillusioned by her performative activism. They both struggle to find themselves and understand the true meaning of coming of age in the 21st century.



# Excerpt from: Chapter Two

One year ago

Ivy had met Kavi at Woodside, her overseas perennial love. It was the syrupy taste of caramel apples for her first kiss, the tying of friendship bracelets on that fateful last day, her hands always stained with tie dye and her hair permanently reeking of campfire smoke. After being a volunteer for ten years, she was finally a counselor there, which meant she had graduated from teaching the children English and American culture to building the homes and buildings in the rural villages, she had no experience with such architectural feats but she thought her spirit and dedication were surely enough.

Yesterday was an active training day. It was ziplining and white water rafting and swimming and rock climbing to prepare for the children's arrival. The Woodside program believed the teaching should be lively and give the children something to look forward to. Today was the first day she was meeting her campers and it was the day she had been looking forward to. She always had a weakness for children. They always had such unconditional love and such little patience for everything. They found sneezes funny, they cry if you cry, and there is no problem ice cream and a hug couldn't fix.

"Okay everybody icebreaker time!" she announced.

The kids shuffled their way into a circle and sat down picking at the rug and glaring at her in that blunt way kids often do. She assumed they were scared to see foreigners in their home but she knew they would soon get over that because they would delight in the presents and education they would receive.

"I want you guys to tell me your name, age, and favorite color"

The kids all said their piece until the last girl remarked in a gentle tone using only full sentences, trying to show off her advanced english. Woodside had divided the children into various levels of English proficiency and Ivy had been fortunate to counsel at the highest level.

"My name is Kavi and I'm seven years old. My favorite colors are magenta and chartreuse. What are yours?" The syllables were emphasized in all the wrong places but Ivy knew she could easily fix that,

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Plus she was flattered by the question, so she smiled.

"I like green, like limes"

The next day, Kavi ambled over to Ivy and handed her a lopsided drawing of a big fat lime. It was sort of haphazard with runny watercolor greens everywhere but in a purposeful way because she had outlined every line and crevice with black and white like abstract art. Kavi wasn't a woman of many words at the beginning, but they had the limes and that was all they needed. Little drawings of limes began to pop up everywhere. On a green sticky note next to Ivy's plate at dinner, a tiny one drawn on the inside of Kavi's hand.

It was wrong to play favorites, it was even mentioned in training but how was Ivy supposed to treat Kavi who walked a beat behind the rest of the kids just make sure Ivy had someone to talk to, the same as her Machiavellian counterparts who would make each other their canvases instead of the paper in art classes, flipping paint at each other, resembling some abstract art themselves. They make each other their canvases instead of the paper in art classes, flipping paint at each other, resembling some abstract art themselves.

When she would see Kavi's skillful handiwork during art time she could only be reminded of Asa at home who had the same lazer focus when it came to his art work too. He simply would not speak until he was completed with his project, it was quite infuriating for her.

The art studio was her forte, but the lake was off limits. Ivy didn't know why, and Kavi never explained. So as the children would splash, Ivy and Kavi would cloud watch

"That one looks like giraffe playing piano," Kavi giggled.

"You're very creative, I was about to say it was a crooked stick staring at a mattress."

"You are NOT creative now"

Ivy's face crumbled and she pantomimed wiping a tear from the corner of her eye to make Kavi laugh.

"If you could change the sky to any color what would you change it to"

"I think this," Kavi teased.

She poked at the shoulder of Ivy's rainbow tie dye Woodside shirt

"I thought for sure you would say magenta or chartreuse"

Ivy never tried to talk slower or say easier words to Kavi. Kavi had this fast paced intelligence that Ivy marvelled at. She used to think these private conversations would exponentially help Kavi's English, and like every parent has felt but none would admit, she wanted Kavi to outshine the other children.

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"No those are MY special colors, I don't want it be anyone else's favorite color."

In moments like this, Ivy was reminded that Kavi was still just another seven year old who could get possessive and jealous. But she was special to Ivy, maybe because she saw Asa in her, maybe simply because Kavi was the first one to take a liking to Ivy, which in her own slightly possessive jealous way, made her feel wanted.

"Kavi why don't you ever play in the lake with the other kids"

"I just don't, okay." she slowly enunciated every word.

"Okay"

And maybe they shouldn't have, but they left it at that

After a grueling day of canoeing and ropes' courses, all the seven year olds sat around the fire, watching the embers rise and dissipate. It was s'mores time and Kavi was eating hers as she did every night : deconstructed with one marshmallow, a piece of chocolate, and a graham cracker, all eaten separately. Kavi insisted that the raw materials were far more interesting because mashing them up all together made it harder for her to discern the distinct flavors of the ingredients. And to her there was no point in eating, if you couldn't understand the individual flavors. She mentioned she had wanted to tell the other villagers unable to make it to Woodside, exactly what marshmallows and chocolate and graham crackers tasted like if they asked and because this would probably be the only time she tasted such flavors, she needed to make a strong mental note of each one.

Ivy spoke up "All right everyone, listen up, I want you guys to tell me your favorite part of today."

A volunteer curly haired boy with green eyes snickered. "I thought it was funny when the counselor canoe turned over and Ivy fell in the water."

Everyone laughed and even Ivy had to crack a smile. Woodside occasionally brought in American children to attend the camp as volunteers to show the campers that with enough persistence and patience, their english could be just as refined as the American children.

"Okay moving on."

"Excuse me, that was not polite from you." Kavi boldly remarked.

Ivy reminisced back to that first day where Kavi barely spoke except for circle time and that woman of few words was now verbose and getting bolder by the day. Kavi was just being Kavi, protecting Ivy as she always did.

"Ok everybody let's play a game, heads up seven up is my favorite!" The other counselor emphasized.

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All the kids cheered in response.

She saw two hands shoot up the fastest.

"Okay everybody, I'll let Biana and Elias be the pickers because they raised their hands first." Ivy called out.

"Will the counselors play too?" Bianca questioned

Ivy threw a sideways glance at her fellow counselor and they decided just by their eyes that they would play too.

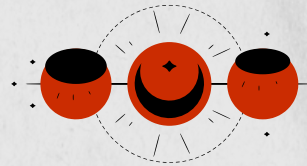
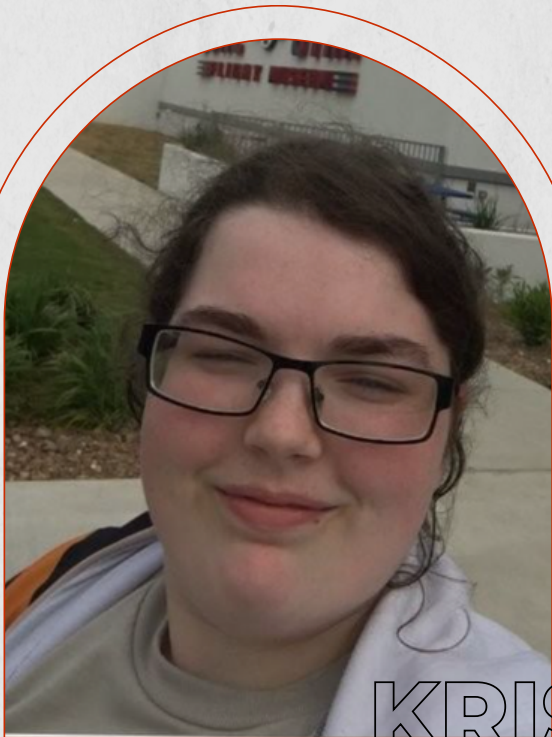
"Alright everybody eyes closed."

Ivy closed her eyes and put her thumb out waiting for Elias or Bianca to tap it, and while she waited, she daydreamed.

She found herself lost in daydream frequently back then. She was young and unencumbered and swayed whichever way the breeze took her. She made a mental note of how all her senses, except sight of course, felt. How her ears took in the sound of the crackling fire, how the graham cracker crumbs lingered on the inside of her cheek. How the scent of pine needles was so specific to Woodside that she knew she was at camp even a mile away as she was napping on the bus ride there and her subconscious registered the scent. It felt good to support a cause so noble. Woodside was transforming poor villages into little oases and uneducated children into bright patriotic ones who loved America as their own country.

It was a grand thing, to store happiness in a rarely accessible, tangible place that she could only touch thirty days out of 365. It would later occur to her that what she liked about the Summers in woodside is that she had to wait for it to come and all good things are worth waiting for.

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# KRISLYN MASSEY

Exploring the monarchal ties between each society to explore the history and respect in relation to the behavior displayed in present day society. I did independent research and I expected to find more studies that were based on sociology, but mainly found things related to mainstream media/from the source.

My main takeaway was that there is criticism, but not in the way I expected. There is almost an infantilizing relationship on the Japan side that is hard to describe properly and succinctly. However, the bare bones basics are that the Imperial Family is looked at as “family” almost whereas the West sees it as “entertainment”. I would love to research more thoroughly and see if any sociologists and such have explored parts of this topic so I could examine the trends and share my findings.



Mute Start Video Security Participants Chat Polls New Share Pause Share Annotate More

You are screen sharing Stop Share



- Record on this Computer Alt+R
- Record to the Cloud Alt+C
- Live Transcript
- Breakout Rooms
- Reactions
- Live on Facebook
- Live on Workplace by Facebook
- Live on YouTube
- Live on Twitch
- Disable Annotation for Others
- Hide Names of Annotators
- Hide Floating Meeting Controls Ctrl+Alt+Shift+H
- ✓ Share sound
- ✓ Optimize for video clip
- Select sharing sound mode
- ✓ Mono
- Stereo (High-fidelity)
- Meeting Info
- End Alt+Q



# ***Social Justice & Cultural Identity***





Trey  
Roark



Sex worker Org's Trey has worked  
with & recommends looking into:

- The Sex Worker Outreach Project
- The Desiree Alliance
- The Global Network of Sex Worker Projects

## *Tutoring*

I look to my younger brothers  
Mail and Cash in hand  
Ready for disaster to strike

Light bill  
*Covered*  
Water bill  
*Covered*  
Rent  
*Not Covered*

Damn.

I pick up the keys  
Another long night *Tutoring*

How many people have I *tutored* this month?  
I've lost count

It doesn't matter

Rent.  
Bills.  
Education.  
Food on the table.  
*Tutoring.*  
That's what matters now

Satisfying clients  
It's all the same  
Hop in the car  
Drive and Think

You never really know  
How poor you are  
Until you've tried everything  
And the only thing left to sell  
Is your body...



# How Material Culture Shapes Society

by Helen-Cecile Nowatke

The relationship between material culture and social justice consistently flips my sense of self on its head. I wanted to learn more about the relationship between material culture and social justice. When researching the terms and their interconnectedness, I used a plethora of academic texts, as well as academic videos and TED Talks. Both “material culture” and “social justice” feel like these conveniently squishy, vague terms, so I’ll clarify exactly what I’m referring to when I utilize them within my scholarship.

Material culture can be defined through its relationship to society. People require objects to understand and perform aspects of selfhood, and to navigate the terrain of culture more broadly. There is a lot of economic and social philosophy that uses material culture as a lens through to examine fundamental processes of capitalist society (Woodward, 36). One example of this would be the utilization of material culture in Marxist theories as unit representations of “alienation”, “exploitation” and “estrangement”(Woodward).



Social justice is a bit less straightforward, as the term is quite controversial. There are many reasons scholars give for why the term exists. Personally, I find the term useful because change in America is often catalyzed through actions and movements that fall under the umbrella of “social justice”, or categorically in opposition to things “socially unjust”. The material culture I want to focus on is mainly architecture and infrastructure, especially public spaces. These forms of material culture shape the way individuals express and conceptualize their identity. One example of the layers of interconnectedness material culture and social justice have, comes when analyzing gender, infrastructure, and care work. In the United States, care work is a historically undervalued form of labor that is often delegated to female presenting people.



In the United States, care work is a historically undervalued form of labor that is often delegated to female presenting people. In *Invisible Women: Data Bias in a World Designed for Men*, author Caroline Criado Perez describes the pervasive sexism in ordinary infrastructure such as snow plowing.

In essence, large roads that connect suburban areas to metropolitan centers are often plowed first whereas small roads, connecting neighborhoods to grocery stores, schools, and other places where care work occurs, are plowed later on. This results in a disproportionate amount of snow and ice related injuries for care workers who are often encumbered with shopping bags, children, or others they are caring for. This serves as just one example in which material infrastructure was designed with inherent social injustices (not necessarily in an intentional or malicious manner) that impacted an already undervalued labor source. Other examples include the shapes of seats on public transportation or in cars designed to fit the curve of a cis-male spine rather than the often more curved feminine spine or the lack of sidewalks in many public spaces—my examples could go on!

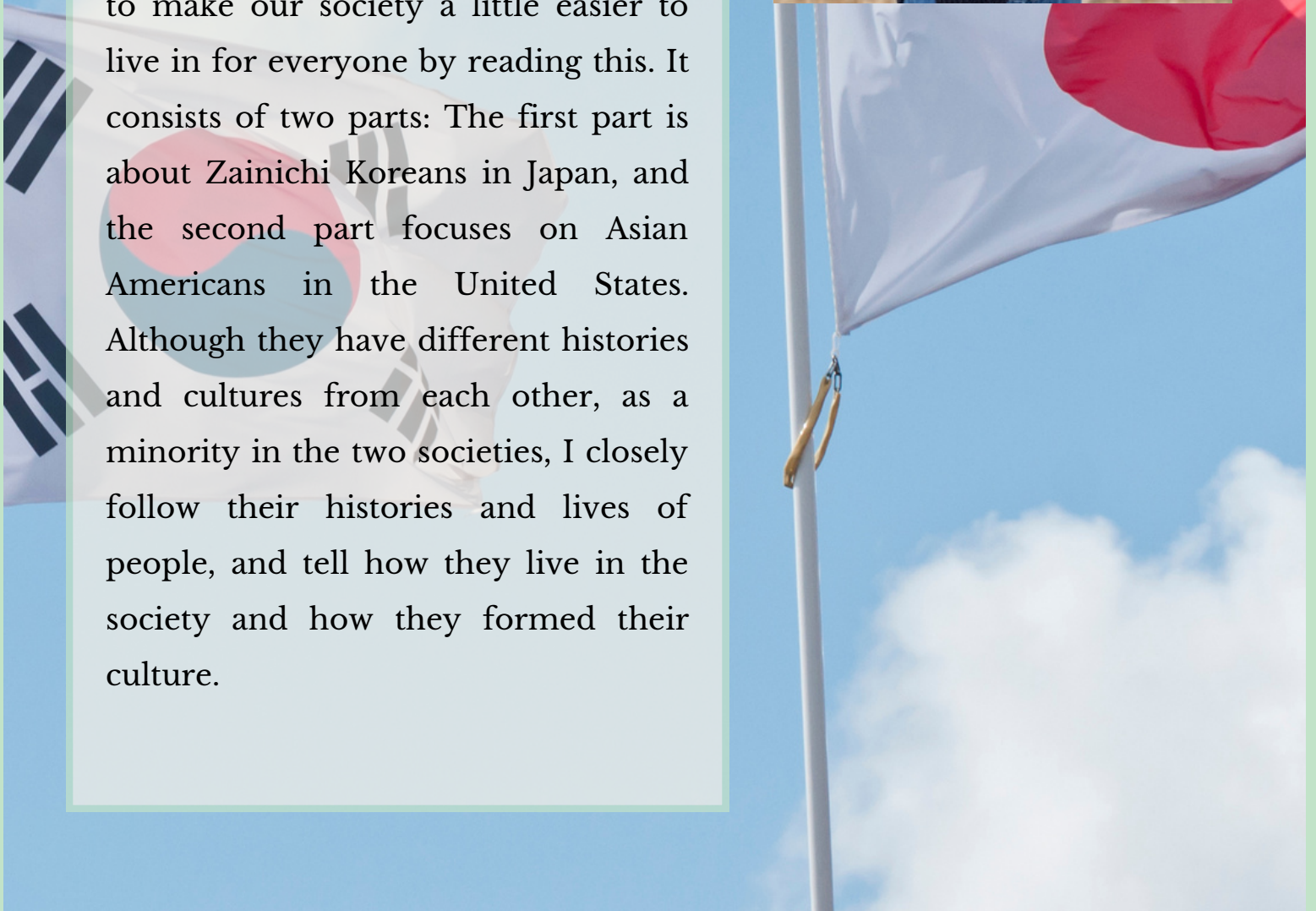
Examples like the ones I gave before deeply alter how I, a female presenting person, interact with the architecture and infrastructure around me and my ability to express myself.

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# ***Haruka Satake***

## **Project Overview:**

I have created a booklet focusing on social minorities in two countries: Zainichi Korean people in Japan and Asian Americans in the United States. As a zainichi myself, I started this project in order to increase interest in social minorities in both countries and to make our society a little easier to live in for everyone by reading this. It consists of two parts: The first part is about Zainichi Koreans in Japan, and the second part focuses on Asian Americans in the United States. Although they have different histories and cultures from each other, as a minority in the two societies, I closely follow their histories and lives of people, and tell how they live in the society and how they formed their culture.

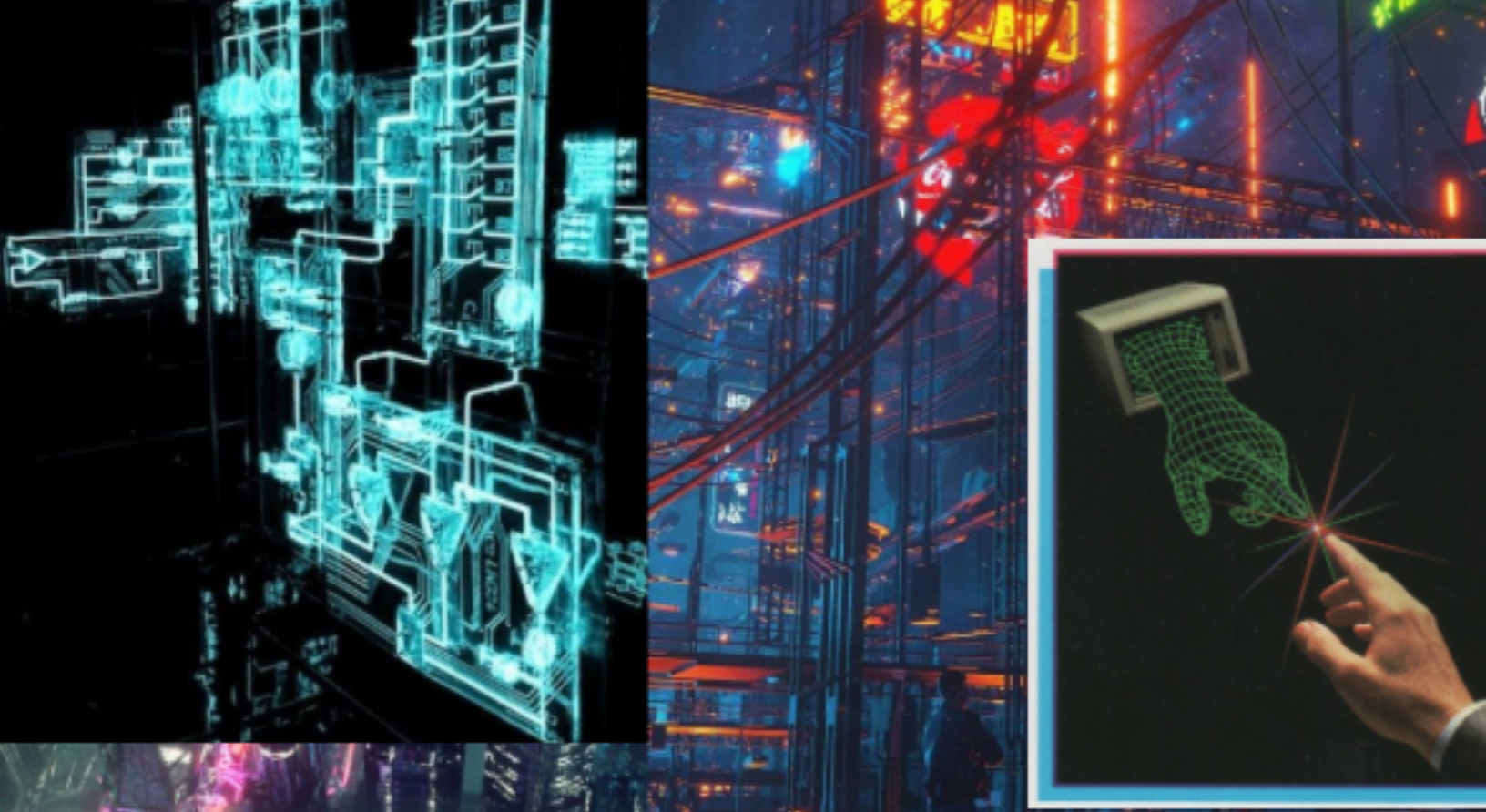




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# ***Future Predictions***





**Andria Gazda**

# **OUR OCEANS ARE BECOMING A BARBIE'S WORLD; LIFE IN PLASTIC IS NOT FANTASTIC**

**Statement of Purpose:** We are literally strangling the life out of the ocean with plastic. According to the International Union for Conservation of Nature, every year, over 14 million tons of plastic will make its way into the ocean where there is currently over 5 trillion pieces of plastic. Few places are as demonstrative of this problem as the Great Pacific Garbage Patch (GPGP). Between Hawaii, Japan, and California is a growing mass of plastic debris. Estimates from 2018 place the current size of the GPGP as spanning twice the surface area of Texas. A lot of people are still unaware of how massive this problem is or exactly what the problem is. My purpose is to raise awareness about the problems created by widespread use of plastic products.

**Goal:** My goal for this project was to make a small scene of ocean life where nothing is quite what it seems. On closer inspection, what appears to be a starfish is a plastic purse with a plastic strap. A sea cucumber is actually a plastic foam roller and the kelp is tangles of green plastic packaging. The "fish" are similarly broken down pieces of plastic and the "jelly fish" are floating plastic bags. Even the sea floor is actually just more plastic.



**Implementation:** I worked alone for this project. I collected plastic bags and plastic packaging for a lot of this scene. I sculpted baked polymer clay for the heavy items below (the starfish and sea cucumber). For the fish, I looked up schools of fish and cut out shapes resembling different fish in appropriate colors. I cut out the jagged edges of plastic packaging to make the kelp and tried to glue it together to help it resemble plants a bit more. For the jellyfish, I cut out rounds of plastic bags and glued fashioned them into miniature plastic bags. I cut out strips of bags to create the bag handles. Lastly, I ended up using a glue stick to fix everything in place.

**What I hoped to Achieve:** I hoped to make a piece of art that would serve to raise awareness concerning this major source of marine pollution and also would be fun to make.



**Andria Gazda**

# **Our Oceans are Becoming a Barbie's World; Life in Plastic is not Fantastic**

## **Reflection: How did your project go?**

I think my project went well. It's been years since I've sculpted anything. I used to keep my nails really short for playing the violin. It didn't occur to me that my current nail length would make it so much more difficult to work with clay. Still, it was fun to break out clay and make some little things for the first time in a while. It was also really satisfying to see how nice my little plastic bags looked in person. There was one more step I wanted to do, which was to pour clear gelatin with a light amount of blue food coloring into the container. I got worried that the glue seemed to delicately hold everything in place and that it might not survive hot liquid gelatin. I decided to take pictures at this stage and attempt pouring gelatin in later just to satisfy my curiosity to see how it would go.

## **Main Takeaways**

- 1) I really do enjoy sculpting. I should revive this hobby in the future.
- 2) In hindsight, I should cut my nails shorter to work with clay in the future.
- 3) Wet and/ or sticky plastic is quite difficult to work with. I realized at the end that using my hands to apply glue was getting really messy and made me take a lot longer to fix pieces into place because the plastic started to stick to my hands instead of where I wanted it to go. In the end I ended up using a tooth pick to apply the glue exactly where I wanted it and that help immensely. Wrestling with sticky plastic that would rather stick to you than the intended surface is not recommended!
- 4) Considering how rough it was to work with sticky plastic, I have a newfound appreciation for how awful wet plastic that wants to cling to you must be in the water. Sea life must be having a much more awful time.

## **Were you able to achieve your goals?**

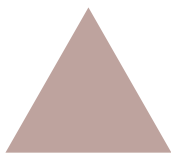
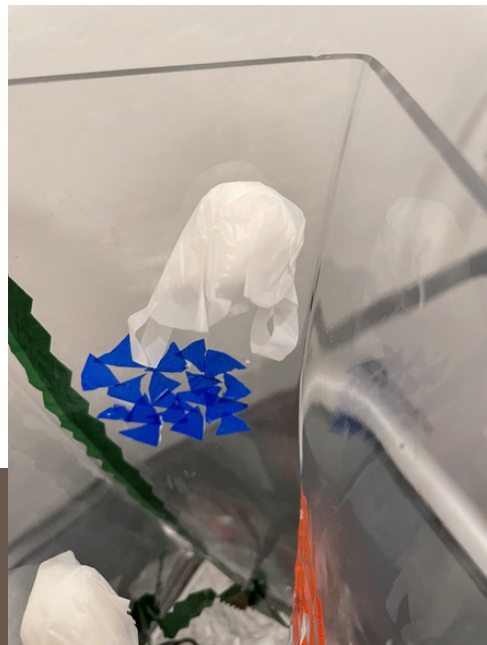
Overall, I'd say I was able to achieve my goal. I would have liked to have done a bit more with it and it took me longer than I would have liked. I should have gathered the materials a little faster and started work sooner than I did because I didn't anticipate so many extra attention requiring obligations to pop up within the last few days. In the end though, I felt pretty proud of my silly little plastic bags and I think I do have a piece that can raise awareness about a much larger problem.

## **If you could do it again, what would you improve (if anything)?**

If I could do it over, I would have used a toothpick to apply the glue from the beginning. I think it would have gone a lot better. I may have also decided on a different container for my project. I really like how this one looked in person, but in pictures I'm not sure it comes across quite as I hoped. I think I would have liked to have added a few more items on the sea floor as well. I have mixed feelings on how much the layered and lightly crumpled plastic packaging looked like an intended sea floor. It's doing its job, but that is literally plastic and I'm not sure how obvious that is.

**Andria Gazda**

# **Our Oceans are Becoming a Barbie's World; Life in Plastic is not Fantastic**



**Watch me!**



Nico Guillen

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# ***Urbanization: Tokyo vs LA***

The purpose of this project is to understand the current trends of urbanization in Los Angeles and Tokyo and identify how urbanization relates to sustainable rates of energy usage in urban environments, health risks associated with urban pollution, economic productivity, and the vitality of rural communities. This project takes shape as a digital presentation that can stand alone or be accompanied by live verbal presentation. I was the only participant. I hoped to achieve an engaging presentation that gives a basic understanding to the viewer regarding urbanization trends and creates a space for educated dialogue surrounding this topic.



The project planning went well though I found it difficult to implement and execute on some portions because in my research I encountered difficulties in extracting some necessary information due to language barrier and time constraints. To work around this, I took a slightly different approach to relate certain subtopics to urbanization trends. For example I wanted to see if energy consumption in the city was relatable to the population changes in each city but finding relevant energy consumption data that was then comparable between the two countries was very difficult. However, I do still hope to have the opportunity to discuss this with my JASC peers at the conference. My main takeaway is the fact that both Los Angeles and Japan are experiencing stagnating population growth and that this trend was accelerated by the pandemic.

I feel I was able to achieve the goal of gaining a basic understanding of the urbanization trends in the two cities, but I do wish I had been able to find more data in my research on certain subtopics that I had to leave out of my project simply because I couldn't find the information I needed. If I could do this project again I would spend more time on research and pick my subtopics with a clearer narrative in mind.

FUTURE PREDICTION RT



# ***Urbanization: Tokyo vs LA***



## Urbanization Trends

Los Angeles & Tokyo

### Points of Interest



Population changes  
in recent years



Housing prices

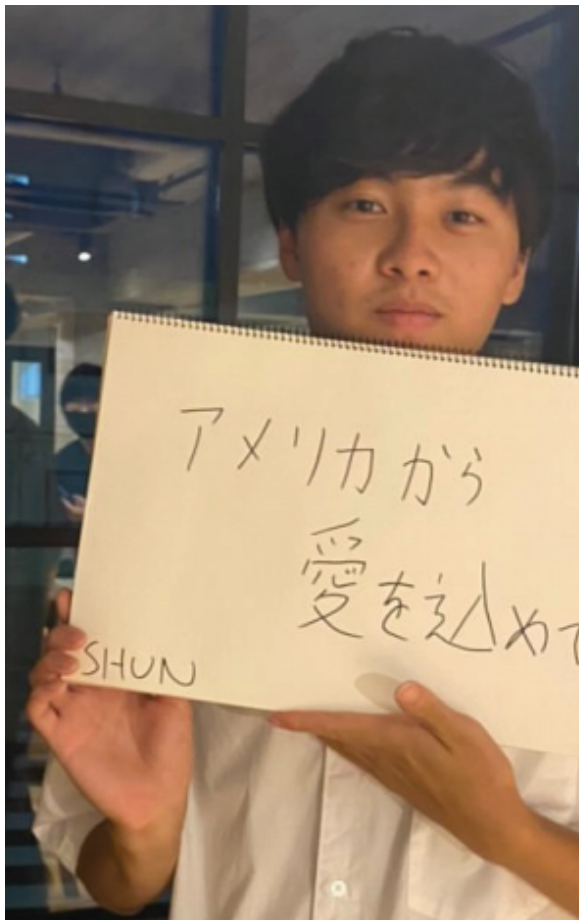


GDP per capita  
trend



Vitality of rural  
communities

# THE FUTURE OF TECHNOLOGY ACROSS JAPAN AND THE UNITED STATES



## Statement of Purpose

Within this project, I looked to develop a short article sharing the history and future of Japanese and American technological innovation. The history of technological development in these two countries has differed, resulting in a very different culture and approach to technological innovation. I believe that these differing approaches will provide many opportunities for collaboration and innovation on the global scale. Through this project, I want to share the prospects for collaboration between Japan and the United States and emphasize how the different approaches to technology in these two countries has the potential to result in innovative technology on the global scale.

## Project Planning, Implementation & Execution

Within this project, I was able to achieve my goals of creating a short article that summarizes the history and future of technological development in Japan and the United States. My main takeaway was that there is a lot of potential for collaboration between these two countries in this sphere, and that the future intersection of these two countries is extremely exciting. If I were to do this again, I would like to film a video sharing this information instead of an article.

# THE FUTURE OF TECHNOLOGY ACROSS JAPAN AND THE UNITED STATES

Japan has traditionally been hailed as one of the most technologically advanced countries in the world. From bullet trains and televisions to automobile engines and cellphones, Japanese hardware has led to the advancement of global technology. On the other hand, the United States has seen recent innovation, particularly in the software industry through large companies such as Google, Meta, and Twitter. What is the future of technology in these countries?

Japanese technological innovation is rooted in the post-World War II period when the refinement of Government policies resulted in an influx of foreign technology to the country. Through the adaptation and improvement of this technology, Japan had rapid economic growth and became competitive in a variety of manufacturing fields. The production and refinement culture of Japanese industry propelled the development of superior products and rapid innovation, especially in the hardware sector. With this, Japan built its reputation as one of the most innovative countries in the world.

The United States also has a long history of technological innovation with an emphasis on individualism and ingenuity. American technological innovation blossomed in the late 19th century with the development of tools such as the typewriter, the Kodak hand camera, and the electronic voting machine through researchers such as Thomas Edison and Alexander Graham Bell. Alongside this came the development of mass higher education with the integration of research institutions which served to train scientists and researchers through the next generations.



# THE FUTURE OF TECHNOLOGY ACROSS JAPAN AND THE UNITED STATES

Modern-day innovation within these two countries, however, is quite different from their historical background. American technology is now defined by big software companies, while Japanese technology, particularly hardware, has seemed to lose slightly in its global prominence. Yet even with this changing landscape, it is very evident that technological innovation within these countries today is supported by what has historically triggered development in these countries. In the US, the rise of these tech companies comes at what is the American spirit of innovation and entrepreneurship, trial and error, and ingenuity. Japan continues to hold its culture of continuous refinement of technology, especially with an emphasis on hardware. Though these two countries are both technology powerhouses, the way in which they achieve this is very different.

Historically, this difference stems from the way in which Japan perceives hardware versus software technology. In many cases, Japan has held, and still holds to some extent, hardware technology over software technology. The concept of monozukuri or “making things” largely applies to hardware and actual tinkering over coding or programming. This is what many say has resulted in the “decline” of Japanese technological prominence in the past decade.

In recent years, however, this difference in approaching innovation has created a unique opportunity for collaboration between Japan and the US. 2022 only saw the increased promise by Biden and Kishida to foster collaboration in technological development, and with more institutions such as the Toyota Research Institute working with American Universities to develop autonomous vehicle research, there seems like a lot of potential for transnational innovation between the US and Japan. I am excited by the prospects of this collaboration and feel such a partnership will produce innovative technology like never before.



# Education & Media



# The 21st Century Information Crisis: What Can Media Literacy Do for Us?

The people who joined the January 6th Capitol Riot all had different reasons to be there. But many of them gathered under the name “Q”, a growing community that believed many things, including but not limited to the idea that our children are being trafficked by a ring of satanic worshippers whose members consist of those with high political authorities. Then there’s the false remedies for the coronavirus that caused the CDC to issue official warnings to the public. This misinformation also forced professional medical practitioners to dedicate time and efforts to debunk them on their own social media accounts. Fitting for our current information environment, the World Health Organization has declared an unprecedented “infodemic” in their 2020 situation report on the coronavirus. The volume, speed, and diversity of misinformation, combined with the ability of social media to create echo chambers, has encouraged the formation of closed off communities that exploits cognitive biases.



BY: ASHLEY XIA

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These kinds of repeated exposure to misinformation have amplified our doubt and confusion about the reality we live in, and subsequently causes us to rely on them to make decisions that ultimately lead to tragedies. Is there anything we can do to suppress the effect of false information? As the debates around potential solutions begin to take heat, people took a renewed interest in media literacy. Can educating the public about media content and usage strengthen our ability to combat misinformation?

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This article will attempt to provide an answer to this question by first shedding light on an analysis of our current information environment, and then we will discuss some media literacy efforts designed to combat this problem.

According to Gallup (2016), public trust in information institutions, such as the media, has been steadily decreasing for the past 40 years. Along with the invention of the Web and then social media, people were happy to be provided with an opportunity to seek out sources of information from places other than formal channels. Compared with the diversity of contents now, the era before the Web can be seen as restricting, since important information all came from the top who held a monopoly over them. But now, anybody can create and spread information. While this ability is no longer exclusive, the freedom of information sharing, coupled with the speed and storage capacity of the internet, has plunged us into a period of information disorder.

Amid this flow of information chaos, false information has been said to travel faster and further than truthful ones. From rumors to conspiracy theories, even if they may be well-intentioned, can lead one astray. In receiving testimonies like these, the audience is not guaranteed to perceive

the original intent of the sharer but can take up them according to their own reasons. The same thing applies to disinformation, referring to false information that have obvious ill-intent, designed to manipulate the population to achieve some kind of goal. Research shows that people tend to take in information conforming to their own preferences, a phenomenon called “confirmation bias”. Other cognitive biases amplified by social media includes in-group preferences, referring to our tendency to favor those who belong in the same group and motivated reasoning, referring to using emotional biases to justify something rather than evidence. While these biases come from our natural tendencies, they’re magnified by the new information environment social media has created. The fragmentation of information and its sheer volume brings us into the era of truth nihilism, where the feelings of powerlessness over the control of knowledge have amplified our reliance on cognitive biases. In the post-modernist period of subjectivity and relativism, they help us achieve a constant and familiar source of information, “regaining” control over its spread. They’re shortcuts that we use to navigate the information chaos.

Unfortunately, these mental tricks are not the right way to face our current situation. When one attempts to get out of the river to the shore, they don't try to force it to flow another way but instead learns how to swim. However, incidents again and again have proven that we are wholly unprepared to navigate this river of information. Unlike professional journalists, we don't have guidelines of media ethics, nor do we have a shared basis for critically evaluating information. Currently, as a collective, we do not have the ability receive knowledge as the sharer intends, and we also cannot guarantee that we will be able to express our intent correctly with our messages. The lack of skills and norms pertaining to information has both caused the information disorder and kept us locked inside it. But what can common people do to be properly equipped to traverse our modern information environment?

This is where media literacy comes in. The U.S. National Association for Media Literacy Education (NAMLE) defines media literacy as "the ability to access, analyze, evaluate, create, and act using all forms of communication". Here we will focus mainly on analyzing and evaluating information, which will if trained well will subsequently lead to increased capability to create accurate information.

In NAMLE's "A Parent's Guide to Media Literacy", it points out seven potential questions people can ask to train their critical thinking skills and acquire informed skepticism. It includes technical questions like "Who made it?", "What is missing?" and "What techniques are used and why?", and abstract questions like "Why was this made?", "How might different people interpret it?", and "Who might benefit from and harmed by this message?". The technical questions invoke practical information analyzing skills such as source evaluation, fact-checking, and content deficiency. Experiments have shown that people can successfully recognize accurate information by learning skills designed to navigate and locate information in digital environments. By understanding how the information was made and where it came from, the gap in our knowledge is filled and we can form a better picture of not just the content but also the intent of the creator. This helps us decide which information to take in and format evidence supported reasoning behind these decisions. Even with cognitive biases, being aware of the creation process allows us to reach a deeper understanding of the information we consume.

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But in addition to the technical skills, we must also have the ability to reason with logical arguments. The abstract questions shed light into the human purpose of different messages. In the 21st century, the plurality of truth is normative. The people who lead vastly different lives can be said to live in different realities, and thus truth does not conform to a single form.

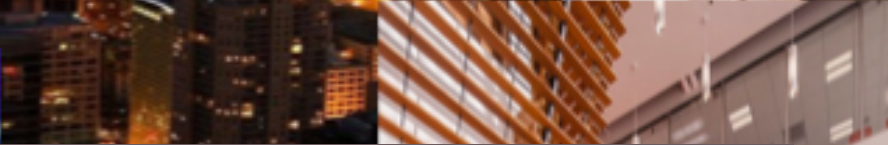
Being aware of different interpretations and perspectives leads us into the mind of the creator and other audiences, and it can arise our empathy towards other people's intents in creating their messages. We have a responsibility to receive the message along with its intents, because that means we are being responsible to our daily decision-making process. By acknowledging different views, we allow ourselves to be open to changing our beliefs, instead of being confined within a small space.

Right now, media literacy movements in the US are mainly propelled by NGOs and grassroot groups. Activists advocate for educational programs to be implemented in schools and libraries, in hopes of equipping the public with the right skills to navigate the new information environment. But of course, media literacy is not the only solution to the information disorder, and it is not a perfect solution by itself yet.

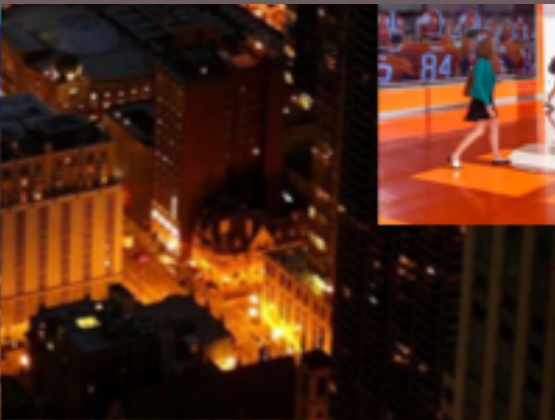
Scholars cite the inefficiency in measuring the effect of media literacy programs, and they point out the overload of responsibility on the individual. Debates surrounding the roles of social media companies, the government, and formal information institutions has also enriched this conversation. As more research and dialogues flow into this field, hopefully we will find the best way to face off against this new era of information.

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# *Business*







# ***Technology & Heritage***



"In both China and South Korea, 83% of purchases are cashless. In Japan, cashless is only around 32% of purchases. As societies in Asia and around the world move to cashless, will Japan keep up? And if they do or don't what will be the consequences?"

# Nicholas Nguyen

(He/Him)



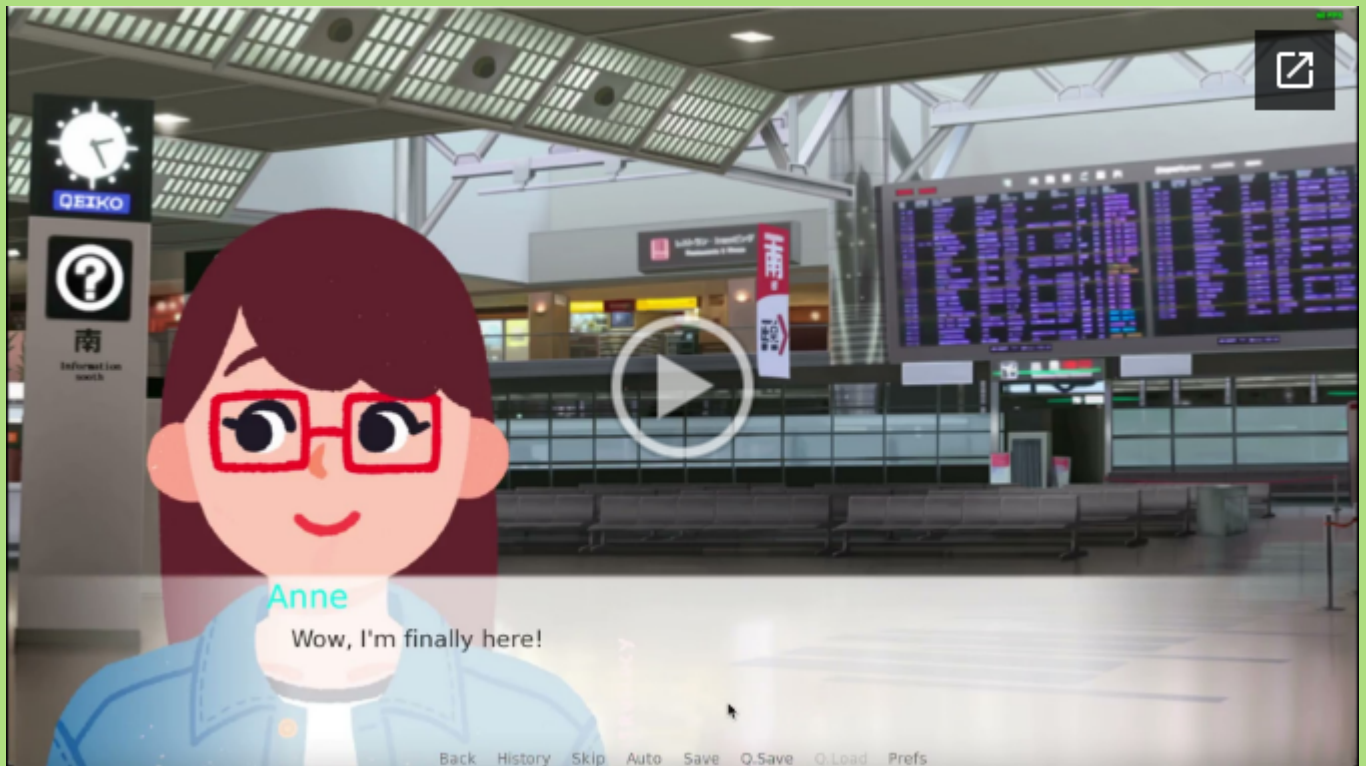
Topic: Exploring the reasons why Japan has not gone as cashless like nearby countries such as China or Korea

Project Medium: a fictional visual novel & gameplay



# Interactive Link:

<https://drive.google.com/drive/folders/1dsne-jZ1oZBAF1U5z2hxXETpzf2G0GLH?usp=sharing>



# **Impact and Application of Artificial Intelligence (AI) in Japan and the United States**



**Melody Lau  
(She/They)**

## Reflections:

My main takeaways were that there is a greater implementation of AI technology in our society than I had realized (I usually think of certain types of AI when I hear/read the word “AI”). And while there are differences in Japanese and U.S. attitudes and views of AI, the public and experts share many of the same concerns about the risks that AI brings. Furthermore, in the surveys that I reviewed for the project, there were observed trends and patterns of males, younger respondents, and more educated being more likely to have a positive view of AI’s impact on society. Both the United States and Japan have set and been following a framework for AI research and development as well as deployment which differ in the intentions and goals of the two countries. The respective publics, cultures, and societies also influence implementation and acceptance of AI.



*Aibo, a robotic dog*



*A robot that delivers tea*

# **Final Project: Powerpoint** **Presentation**



Interact with me!







# A Discussion on Immigration

Ayano Nakamura  
(She/Her)

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## Purpose of the Project

Even the United States struggles to be united, and to come up with a plan on immigration. I wonder how Japan will be able to handle this topic. Japan is an island country with a very small percentage of non-Japanese people living in Japan. The Japanese education system is solely focused on raising a Japanese citizen, and mostly does not have space to accept foreign students. If immigrants start coming into Japan, how will schools, societies, and people adapt to this? This raises the question of, Should Japan/US be open to accepting more immigrants? What are the pros and cons, and how do you (delegates) feel about it? What is one thing Japan can learn from the United States in terms of accepting immigrants? How do homogenous/diverse societies come up with plans and strategies to accept foreign workers/immigrants?

”

## Ways to Ensure Inclusivity in Japan

One of the challenges that Japan faces today is to ensure inclusivity and a sense of unity in Japanese society as the number of foreigners increases.

In 2017, I spent a year in Houston on an exchange programme, where I witnessed the 2016 presidential election. I was astonished to witness a big difference inside the United States as I watched my classmates, instructors, and television pundits respond to the election results.

Two years later, I accompanied my father when he was transferred to Washington, D.C. The country remained deeply divided; a Gallup survey taken in January-March 2019 found that 89 percent of Republicans felt President Trump was doing a good job, while just 5% of Democrats agreed. One of the major issues that demonstrate this big divide is immigration (Chishti 2016). When I first learned of the controversy over President Trump's declaration to build a wall between the borders of the United States and Mexico, I did not think this issue applied to Japan. However, I recalled "Brexit" which partly resulted from conflicting views within Britain about the country's immigration policies. As I searched for Japan's immigration statistics, I found out that the foreign population in Japan is quite large and growing rapidly. There are already approximately 2,667,199 foreign residents in Japan. Although the number of foreign residents is 2.09% of the entire Japanese population, the social impact of increasing foreign residents in regions with a huge concentration of foreigners cannot be underestimated in a very homogenous country like Japan (Nippon 2019). Although this statistic is not comparable to the number of foreign residents in the United States, the increasing number of foreign residents could create a serious division between Japanese who are open to accepting foreigners and Japanese who are not.

In 2020, Japan housed 1.72 million foreign workers, and is planning to increase their number of workers (Reuters 2021). As Japan's population continues to decline at a rapid pace, this policy is essential to maintain the country's prosperity, but it is important to ensure that foreign workers can smoothly adjust and assimilate into Japanese society.

I believe the key to ensuring smooth integration is to secure good education for the children of those foreign workers and give them a promise of a better future. Without access to good education, foreign workers and their families will likely fall into more economic hardships and have difficulty succeeding, which will make their integration into Japanese society even more difficult.

According to the Japanese Ministry of Education, there is currently an estimated number of 44,000 foreign students in Japan who are in need of Japanese language education. High school enrollment rate for the foreign students is about 60%. The other 30% are enrolled in an online/part-time commuting school. The dropout rate for the foreign students is about seven times more than the national average (Chou 2018). I believe that bringing both the high school enrollment rate up and dropout rate down to the national average can ease the discrepancy between the foreign and Japanese students. If high school graduation rates increase, that would open many doors for those foreign students.

To increase high school graduation rates, Japan should consider accepting all foreign students into Japanese public elementary and middle schools, even though the Japanese constitution does not consider foreign students as necessary recipients of compulsory education. If asking a school to accept all foreign students is too much of a burden, then one idea is to purposefully establish a school in each district that has abundant resources and capacity to accept foreign students. Ota City in Gunma Prefecture is an example of a district that has pursued this path.

There are also currently only 12 prefectures that have at least one public high school offering a special entrance exam to accept foreign students (Mext 2022). I believe all prefectures should have such high schools. Moreover, for foreign students who may not be able to enter Japanese public high schools, Japan might consider establishing a high school similar to community colleges in the United States so that all foreign students can enroll without taking an exam, and then if they work hard enough, can transfer into a public high school.



Finally, both Japanese middle schools and high schools should implement a “mandatory volunteer credit” that students must earn as a graduation requirement so that they can tutor the foreign students in Japanese language. This not only gives Japanese students work experience, but also brings together the Japanese and the foreign students. The division/conflict of opinions in the nation could become a burden for the growth of the country. Japan needs to make sure that the foreign workers feel safe working in Japan and accepted by their communities.

Japan has accepted different cultures, techniques, and habits from other countries in Asia and Europe to reflect and integrate into our own culture. Given Japan’s ability to accept different cultures, I believe that Japan can successfully integrate foreign workers into Japanese society without jeopardizing unity by taking necessary measures. Success in doing so will help Japan in the long run.