

*Overcoming the challenges
posed by
social media:*

**HOW
TO MAKE IT WORK FOR
SOCIAL CHANGE**



It has been a long journey, and of course everything has to come to an end somehow and somewhere. With the end of the financial support by the Robert Bosch Stiftung 2021, the EPRIE alumni projects are even more important to keep together the spirit behind the idea of EPRIE, as well as the people that are connected to it. In this regard, the “EPRIE Journal for Regional Integration in East Asia and Europe” should be considered as a multifunctional hub that not only provides a platform for internal exchange between the participants and speakers of EPRIE but also granting strong visibility in printed and digital form to carry the ideas and outcomes of EPRIE to a broader external public. Furthermore, the EPRIE Journal can also be seen as a bridge into a new era in which the EPRIE alumni are forced to emancipate themselves from the EPRIE program altogether. This means for all of us inclined to this new era of not having an annual EPRIE program, we must find new ways of cooperation, connectivity and organizational progress. Therefore, with the end of the last EPRIE program, which was held in Japan

and Korea 2019, also comes a new beginning, and it is only up to us alumni to bring into existence and facilitate this new beginning of EPRIE with our own ideas, efforts and engagement, as various subsequent alumni projects in 2020 already have been shown. In doing so, the EPRIE Journal might also be at least one small step in this direction.

Following the theme of EPRIE 2018 on “Media in Times of Populism and Post-Truth Politics”, the central topic of 2019 was “Overcoming the challenges posed by social media: How to make it work for social change?”. Against this background, the initial article by Albert Denk (EPRIE 2016) “The Normality of Letting Refugees Die” can be seen as a wake-up call in pointing to a tremendous humanitarian catastrophe in the Mediterranean Sea, and how social and leading media shaping their own realities of awareness in reporting – or rather not reporting – about it. In his very detailed analyses on the deaths of refugees at the European border, Denk shows that different forms of media are creating their own different forms

of standards on how much a single human life is worth talking about. Against this backdrop, there definitively is a critical need in “Turning Numbers (back) into Names” as the film “#387”, co-written and produced by Cécile Debarge (EPRIE 2019), suggests.

In a similar vein, Robel Afeworki Abay (EPRIE 2016) is also pointing to a concrete gap in visibility in research and public discourse when it comes to disabled BIPoC (Black, Indigenous and people of color) in his highly sophisticated “Intersectional Analysis of Ethnic Disparities in Contemporary Education and the Labour Market in Germany”. Not being visible can be understood hereby as a stigma that not only often goes hand in hand with marginalization but even more so on fostering the social, political, economic and cultural exclusion of disabled BIPoC. The strength of Abay’s analysis lies in his intersectional approach of identifying the double discrimination that disabled BIPoC are confronted with and maintained by both racism and ableism through institutional bar-

riers and media discourses. This can only be overcome, as Abay states in his conclusion, by providing access to sufficient educational and economical resources that are necessary to give them the rightful instruments to empower themselves.

Self-Empowerment is also the topic in Julia Trzcińska's (EPRIE 2018) essay on "Thinking of making more young people vote? Think again", in which she is opening up a highly inspiring interconnection between politics and pop culture. Her main focus is hereby the mismatch between the assumed political indifference of young people towards the established political system and their actual political engagement in social media. In this regard, Trzcińska suggests to elaborate a different point of view, in which the way on how we are thinking about politics and political engagement has to be renewed and transferred to the actual everyday reality of the youth. Pop culture might especially be, therefore, a promising field of research to identify those new ways of engagement in political activism by young people as Trzcińska impres-

sively shows by references to K-Pop or the Harry Potter Alliance.

For a more detailed overview about EPRIE's 2019 topic on "Overcoming the challenges posed by social media: How to make it work for social change?" there is explicitly the special in-depth report by Chaitanya Marpakwar (EPRIE 2019) "The last Hurrah!!!", in which everyone who wasn't able to be part of the 2019 program can trace back the discussions, activities and meetings from a very enjoyable personal perspective. Christoph Mayer, Dahye Yim, Jotaro Kato and Tarek Hassan reflect on their visits to NGOs in Japan and South Korea as part of the program.

Enjoyable is also the EPRIE Memory "Just Keep Playing Games Together" made and presented by Hanna Suh (EPRIE 2012). In this "life game" everyone of us is invited to recap their own personal experience with EPRIE and share it with each other. Together with Ewa Motylińska (EPRIE 2015) from Poland, Youngwon Do (EPRIE 2017) from South Korea, Nadeschda Bachem (EPRIE 2012) from Ger-

many, and Manako Morita (EPRIE 2013) and Yu Katsumata (EPRIE 2014) from Japan, this project was financed and realized through the EPRIE Project Fund (EPF). A similar cooperation between various EPRIE alumni, including Aram Lee (EPRIE 2019), Dahye Yim (EPRIE 2016), Maja Sojref (EPRIE 2016), Vicky Truong (EPRIE 2019) and Cerise Carson, was the "#Mygration Festival Deutschland 2020". Hopefully there are more projects like this to come in the future as they are a great opportunity to stay connected and to keep alive the foremost intention of EPRIE to be an exchange program for regional integration in East Asia and Europe

*Mathias Rätther, Yann Werner Prell
& Dahye Yim*

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ABOUT EPRIE

The Exchange Program for Regional
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(EPRIE) is a 10 to 12 day program
held annually in Europe and East Asia
alternately, with intensive workshops
and vivid exchanges of views including
political talks, visits to institutions and
guided tours.

EPRIE aims to promote and improve
dialogue between people of neighboring
states, whose relations have been
troubled in the past; to develop personal
contacts; to build a long lasting network;
to stimulate and foster the development
of further cooperation.

EPRIE was founded in 2012 by the two
organizers Han Nataly Jung-Hwa and Rita
Zobel. It is mainly supported by Robert
Bosch Stiftung and the Japan office of
Friedrich-Ebert Foundation.

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find out about current developments on
the Korean peninsula.

The Korea Verband seeks and
promotes collaboration on national
and international levels with other
non-governmental organizations and
initiatives as well as experts on Korea in
the areas of science, journalism, politics,
labor unions, churches, environment,
women's rights, arts and culture.

The Korea Verband was founded in
1990 and is a founding member of the
foundation Stiftung Asienhaus. Since
2008 the Korea Verband has been based
in Berlin.

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The Normality of Letting Refugees Die

Albert Denk

Eight people die trying to cross the Mediterranean. State authorities, civilian rescue services and a critical public on the internet follow the events. However, broad media coverage or political rescue operations are missing. Dying in the Mediterranean has become normal.

The following report is exemplary of many more. It is April 10 2019, a wooden boat with 20 people on board floats off the coast of Libya¹. An emergency call by refugees in distress informs the civil society Alarm Phone Initiative that eight people have already drowned. In addition, the ship engine has fallen into the sea and more and more water comes into the boat. Thereupon, the organization alerts the responsible state authorities in Italy, Malta and Tunisia

and even try to make contact with the closest country Libya, but nobody can be reached there. The country has been in a civil war since 2014. At the same time as the events off the coast, a military offensive is taking place in the capital Tripoli, which will result in dozens of dead and hundreds injured.

The ferret aircraft Moonbird of the civil society organization Sea-Watch sends aerial photos of the floating boat via Twitter and confirms the alarming situation on board². A military plane drops a dinghy and advises the civil society actors to turn to Tunisia. Now, the Tunisian Coast Guard counters that it has no boats in the area and that Libya is responsible, but they do not reach anyone there. Subsequent contact attempts by Sea-Watch stay ignored by the Tunisian

authorities, who are simply not picking up the phone anymore. Furthermore, the Dutch shipping company Vroon is located near the crisis site with two boats (VOS Triton & Aphrodite). However, even these ignore the contact. Both boats could easily take in those in distress, but the assistance is omitted. On top of that, the Dutch government is refusing to let the rescue ship Sea-Watch 3 leave the harbor, which could save lives in such a situation. At the same time, other countries such as Italy and Malta are holding back civil society-organized rescue ships, such as the Iuventa and the Lifeline, under the pretext of false flag certification or the alleged cooperation with so-called “smuggler gangs” and thus counteract a possible sea rescue. The political representatives of Europe send out a clear message: These people should be left to die in the Mediterranean.

The survivors on the floating boat share their fears by phone. If they have to return to Libya, they say, they will be killed. However, the responsi-

¹
Tweet by Alarm Phone Initiative (https://twitter.com/alarm_phone/status/1115994279426625536). Pictures on page 7 in this magazine.

²
Aerial photos by Moonbird (<https://twitter.com/seawatchcrew/status/1115938180514103296>)

ble state authorities ignore this information. Finally, after hours of waiting, the Rescue Coordination Center in Rome announces that the Libyan Coast Guard has picked up the boat and is bringing the survivors back to Libya. The decision-makers in the European Union are aware of the dying in the Mediterranean and in Libya. The people left behind in the Mediterranean that day might not have had to die if effective maritime rescue operations were in place. The survivors are taken back to the war zone from which they have tried to escape. What follows for them is a Libyan detention center that is known for torture and hunger. There, the refugees are in acute danger of being in a life-threatening trap due to air raids and being unable to escape from the armed conflicts.

This exemplary report illustrates how state-run rescue operations are missing in the Mediterranean and that there is existing knowledge in European societies about the constant dying of refugees. Moreover, it stands for the normality of these tragedies in the daily perception for people in the prosperous North and it reveals a certain complicity. This dying is not only backed by those who are informed about the concrete events and do not act, but also by those who do not want to know about them. In fact, most Europeans know about the danger to life on the escape route between North Africa and Southern Europe. Hardly anyone will be able to claim

that she*he did not know³ about the dying in the Mediterranean. On April 10, civil society organizations report almost every minute via social media about the described incident. The tragedy was broadcast as it was in a livestream. This is followed by reactions from people in different parts of the world. However, this can be identified as a small group, a kind of critical public. It turns out that this event just remains in a sort of news bubble. For example, there is no single article on this in the German leading media. For the big media houses, the tragedy is apparently not worth reporting. At least not anymore. These days, individual cases such as these rarely make headlines. They appear too regular and supposedly too similar, so that in the big media houses a greater degree of importance is attributed to other headlines.

A comparison of this case with similar ones shows that human lives are given different values⁴. If this were to be people with a privileged passport from the global North, this would be a media event par excellence. The res-

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An interesting parallel shows up in Germany during the post-war period in the 1940s until today: This particular pattern of justification was and is still very widespread (to have not known anything about the atrocities of World War II). However, almost everybody was involved in the system. Just as today, almost all political parties and social institutions in Germany support the foreclosure policy in the Mediterranean.

4

A similar approach is applied in communication studies by means of the news value theory. Schulz, Winfried (1976): *Die Konstruktion von Realität in den Nachrichtenmedien. Analyse der aktuellen Berichterstattung*. Freiburg: Verlag Alber Karl.

cue operations would be different as well, and a completely different form of solidarity would emerge. This was exemplified by the events in 2019 surrounding the cruise ship *Viking Sky*, where the predominantly US and British passengers experienced a "horror trip [due to] the elemental forces of the sea"⁵. The almost 500 guests of the ship, which was damaged off the Norwegian coast, were evacuated by helicopter due to an engine failure. 28 injured people from the geopolitical North led to days of news reporting, while eight dead people from the geopolitical South are unworthy of reporting in the same media sources. It also highlights the role of European foreign policy and the lack of broad media coverage. Leading media and politicians abstract and dehumanize events in the Mediterranean by hiding individual cases. Abstract narratives and figures make identification with the victims more difficult and leads to the fact that many Europeans do not have to deal with it. As a result, the compassion and support of many people is changing. The geographical distance plays an ambivalent role in this. On the one hand, it appears that the continental border is an alleged borderline of solidarity between people. On the other hand, there are examples in which the solidarity of Europeans is independent of distance. In the summer of 2018, when twelve teenagers and one adult were missing in a cave in Thailand, all leading media report-

5

The most popular newspaper in Germany described the incident with these words (<https://www.bild.de/news/ausland/news-ausland/viking-sky-das-ist-der-luxusdampfer-der-in-not-geriet-60845174.bild.html>).

ed in detail about it. Statements of solidarity were sent from all over the world, including Europe. By contrast, when the aforementioned boat floats off the Libyan coast, hardly anyone on the European continent is interested in it. The difference between these two cases is that the deaths of eight people on the Mediterranean appear to be commonplace, just normal. In 2018, an average of six people per day died trying to cross the Mediterranean⁶. This is the deadliest border in the world.

A few days after the boat incident and its survivors were returned to the Lib-

yan coast, Tripoli is in the middle of the war zone. The shots of the attacks can be heard and the wounded can be seen on a cell phone video⁷ of a detained refugee in the camp of Qasr Bin Ghasheer, which is located south of Tripoli. Even the United Nations urges the relocation of detained refugees with the utmost urgency⁸. Social media has made it possible to watch people dying in the Mediterranean and even in Libyan detention centers. The constant availability leads to a

certain indifference in large parts of European societies and to an outsourcing of reporting from leading media sources to smaller news bubbles. European politicians not only watch this tragedy, but also are responsible due to their role as accomplices. Only few resist this normality of letting refugees die in the Mediterranean. In particular, civic initiatives such as Alarm Phone, Mission Lifeline, Sea-Eye, Sea-Watch or SOS Mediterranean oppose this attitude. It turns out that every form of normality is merely subjective: It is never normal for everyone.

6
UNHCR: Six people died each day attempting to cross Mediterranean in 2018 (<https://www.unhcr.org/news/press/2019/1/5c500c504/six-people-died-day-attempting-cross-mediterranean-2018-unhcr-report.html>).

7
Twitter Post by Nicola Cois for Doctors without Borders (<https://twitter.com/nicolacois/status/112176159222179329>).

8
UNHCR Flash Update on Libya, April 20th 2019 (<https://reliefweb.int/sites/reliefweb.int/files/resources/UNHCR%20Libya%20Update%2012%20April%202019.pdf>).



Albert Denk

Albert Denk is a social scientist with particular focus on Global Studies. He participated in EPRIE 2016 and is a proponent of global solidarity.

Turning Numbers into Names

Screenings of the film “#387” in Poland, Germany and the UK

Maja Grundler

Cécile Debarge

Rita Zobel

“A hoodie, a pair of trousers, a belt... all that is left of “Number 387”, one of 800 migrants who drowned off the Libyan coast on April 18th 2015.” Thus begins the description of the film “#387”, co-written by Cécile Debarge (EPRIE 2019). During a breakout session at the EPRIE alumni meeting 2019, Cécile presented the impact campaign for this film. #387 is a documentary about the forensic identification of migrants who have died trying to cross in the Mediterranean, and the tracing of their families in their countries of origin. The film focuses on the shipwreck of 18 April 2015 and follows the exceptional efforts of Italian authorities and International Red Cross to find the relatives of the victims. In #387 a team of forensic pathologists, humanitarian workers, and refugee activists are fighting to restore the identity of the migrants who died on 18 April 2015,

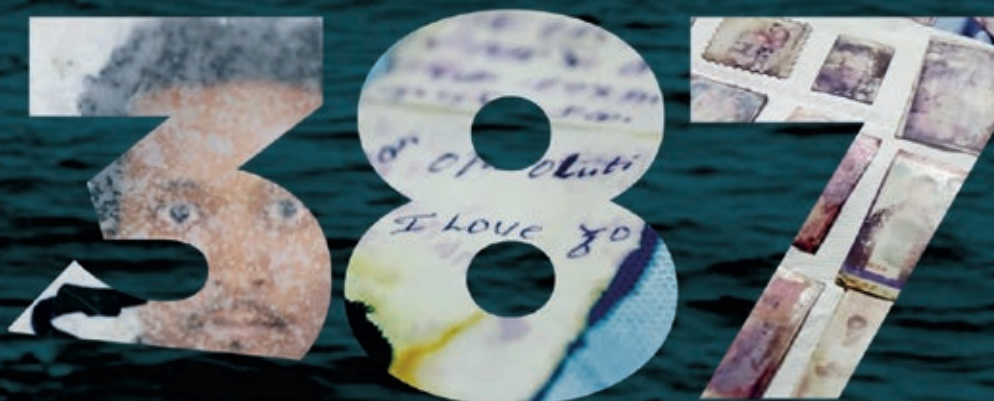
to help their families find closure.

Rita Zobel (EPRIE co-founder), Maja Grundler (EPRIE 2016) and Cécile Debarge (EPRIE 2019) decided to screen the film in Berlin, London and other cities if there was interest from other EPRIE alumni to organise them. Thanks to funding from the EPRIE project fund, we were able to organise three screenings all together. Julia Trzcińska (EPRIE 2018) and Marta Kanarkiewicz (EPRIE 2016) joined the team, organizing a screening in Wrocław. Originally, we had also considered screenings in Japan and Korea.

The film takes place against the backdrop of EU migration policies, which leave many migrants with no choice but to try and enter the EU irregularly through dangerous routes. Since 1988, more than 20,000 migrants

have died attempting to cross the Mediterranean. Their families often never find out what happened to them. #387 follows the exceptional effort of Italian authorities and International Red Cross to find the relatives of the victims, and show that turning the numbers of dead migrants into names and stories is possible.

The impact campaign of the film uses the hashtag #numbersintonames, and in the spirit of this campaign and the message of the film, we decided to have a panel discussion after each screening, as a tool to turn numbers into names. With the panel discussions we wanted to explore the wider implications and context of the film and, create awareness about migration issues in wider society. Cécile attended all screenings and explained her motivations and the process be-



Produced by Valérie Montmartin - Little Big Story / Co-produced by Anton Iffland Stettner - Eva Kuperman - Enrica Capra / A film written by Madeleine Leroy and Cécile Debarge / Directed by Madeleine Leroy / In co-production with ARTE France - RTBF (Télévision Belge) - Stenola Productions - Shelter Prod. Taxshelter.be, ING, Graffiti Doc / With the support of CNC, PROCIREP - Société des Producteurs and ANGOA, région des Pays de la Loire, and région Ile-de-France. In partnership the CNC, with the collaboration of the CNC Script support (writing grant) / With the help of the Cinema and Audiovisual Centre of the Wallonia-Brussels Federation, with the support of the Tax Shelter of the Belgian Federal Government and the Tax Shelter investors with the support of Belgian Development Cooperation / Co-funded by the Creative Europe Programme of the European Union / In association with Chicken & Egg Pictures Accelerator Lab and Women Make Movies, and with the support of Oak Foundation - Doc Society and Good Pitch Europe / In co-production with Al Jazeera Documentary channel - EO / With the participation of Public Sénat - RTS Radio Télévision Suisse - TVO - YLE - DR - Danish Broadcasting Corporation - VGTV - SVT - RUU - ERT - Greek Radio Television - RFE/RL / Photography Thibault Delavigne - Henri Marquis - Madeleine Leroy / Editing Tania Goldenberg - Emmanuel Cabanes / Sound Alessandro Fornasiero - Ibrahim Malick Niang - Marc Soupa - Cécile Debarge / Sound Editing Jeff Levillain - Thibaut Darscotte / Sound Mixing Jeff Levillain / Original Score Olivier Bodin - Benoit Daniel / Publisher LDM Editions.

LITTLE BIG STORY





Panel discussion with Katharina Bach (*Sea Watch*), Sabine Pfuhl (Mittelhof e.V.), Hareth Almkudat (kulturTÜR) and Judith Klimin (German Red Cross Tracing Service). Photo by Rita Zobel.

hind making the film. She said she wanted to provide a wider context regarding migration issues, as she has focused on the topic for five years from her base in the South of Italy.

At our first screening in Wrocław on 17 February 2020, Cécile discussed the film with the audience. Marta and Julia organised the screening and partnered with Fundacja MODE to hold the screening at Barbara, a cultural space located in the centre of Wrocław.

The second screening took place in Berlin four days later, on 21 February 2020 at Nachbarschaftscafé Villa Mittelhof, a charitable organisation in the south west of Berlin. Cécile gave a short presentation about the motivation for the film after the screening, and this was followed by a panel discussion with Hareth Almkudat (editor at kulturTÜR – a magazine for and by refugees and their neighbours), Katharina Bach (an activist at the search and rescue NGO *Sea Watch*), Judith Klimin (Head of the Berlin branch of the

German Red Cross Tracing Service), chaired by Sabine Pfuhl (Mittelhof e.V.). Afterwards Cécile and the panel discussed the film with the audience. Rita organised the Berlin screening, and to make the screening possible, partnered with kulturTÜR, the German Red Cross and Mittelhof e.V. The final screening happened in London on 25 February 2020 at

the University of Westminster. It was followed by a panel discussion with Cécile, Emily Knox (Head of Restoring Family Links at the British Red Cross), Maurice Stierl (University of Warwick and Watch the Med - Alarm Phone) and Lorenzo Pezzani (Goldsmiths, University of London), and chaired by Maja.

The screenings were a great success, with good audience turnouts and lively discussions. The discussions were an essential part of the project because they encouraged the audience to participate in a deeper debate. While the film itself gives names, faces and stories to the consequences of EU migration policies, the discussions enabled a greater awareness of these policies, as well as the experiences of irregularized migrants and their families and communities in countries of origin. The audiences were made up of a mix of academics, practitioners, students, refugees and volunteers working with them, activists and the general public. This,



Film screening in Berlin. Photo by Rita Zobel.

along with the experts on the panels, made for a broad range of experiences and expertise relevant to the topic of the film.

Indeed, a number of people approached Cécile after the events with an interest in organising further screenings of #387. Any EPRIE

alumni with a similar interest can approach Cécile too – we found that organising these screenings and discussions has been an extremely rewarding and enriching experience. We hope there will be many more screenings of this important film, and more opportunities for turning

numbers into names.



Maja Grundler

is a PhD candidate at Queen Mary, University of London's School of Law. Her PhD research examines the effects and implications of employing the criminal law concept of human trafficking in refugee law. Maja holds an MA in British Studies from the Humboldt-University of Berlin and an MSc in Refugee and Forced Migration Studies from the University of Oxford. She has experience in refugee legal aid and refugee social work.



Cécile Debarge

is a freelance journalist based in Palermo, Italy. Her work has been mainly published in French in investigation and long-narrative magazines and in Italian on national weekly newspapers. She has intensively been covering migrations issues for more than six years now, on both sides of the Mediterranean Sea. She co-wrote and worked as the director assistant for « Number 387 », a TV documentary about the identification of migrants who drowned while crossing the Mediterranean Sea. The film has been broadcast in three countries, with special screenings organized thanks to the EPRIE network and fundings.



Rita Zobel

is one of the initiators of EPRIE and guided the program at Korea Verband until 2019. Since 2016 she has been editor in chief of kulturTÜR, a multilingual platform and magazine with refugees and neighbors in Berlin. She is also active in the Berlin facilitators community.

Intersectional Analysis of Ethnic Disparities in Contemporary Education and the Labour Market in Germany

Robel Afeworki Abay

Introduction

Disabled BIPoC (Black, Indigenous and People of Color) are often marginalized and wholly or partially excluded from participation in economic, social, cultural and political processes (among others: Ben-Moshe & Magaña, 2014). In the German context, stigmatization and exclusion of certain groups has a long lineage: due to ongoing racialized and disability structures, BIPoC with disabilities have been physically and politically marginalized, and subjected to multiple forms of discrimination (see for example: Afeworki Abay, in review). Ableism and racism have therefore been some of the everyday lived realities of much larger structural processes for this population. In other words, the poor and marginalized are often the most affected: not surprisingly,

disabled BIPoC fall squarely into this category. Due to existing intersectional inequalities, labour market participation is even more difficult for this population (Pieper, 2016). Their social exclusion should therefore be understood as a progressive process of marginalization due to various forms of inequality, including, but certainly not limited to, inadequate access to quality education leading to disparities in labour market outcomes and economic deprivation.

Though educational and occupational disparities of BIPoC with disabilities have become an issue in political and academic discourse in the last decade, the intersection of disability and migration is generally under-theorised in Germany (for an overview see: Wansing & Westphal,

2014). Furthermore, migration studies more broadly have been accused of neglecting the disability category, just as disabled forced migrants have been invisible within Eurocentric disability studies (Afeworki Abay, in review). Pisani and Grech pointed out that the connections between forced migration and disability studies, “have only infrequently been made with the implication that those working in migration remain unaware of and uneducated in disability; and those working in disability remain uninformed about and uneducated in migration.” (Pisani & Grech, 2015: 422). In this regard, many academic scholars argue that lived experiences of BIPoC with disabilities do not act independently, but are instead inter-related and continuously influenced by one other (among others: Carbado

et al., 2013).

The intersectionality concept can therefore be a helpful instrument to grasp educational attainment and labour market outcomes as a measure that varies between individuals, that is associated with ethnic and racial discrimination but also due to heteronormative, ableist thoughts, and disabling structures within the dominant society. Based on the research question: is the intersection of disability and migration a legitimate factor accounting for ethnic disparities in educational and labour market outcomes?, this article demonstrates the multiple and shifting ways in which disability intersects with migration (race/ethnicity). As there is still a considerable lack of empirical evidence on the complex intersec-

tional relationship between these two social/structural categories as potential sources of social disadvantages (Afeworki Abay, in review), this preliminary analysis does not claim to provide a comprehensive account of the multiple dimensions of disparities and inequity that BIPOC with disabilities face in accessing the contemporary German education and the mainstream labour market. However, it has several implications for future research exploring the ever-growing neoliberal-ableist trends of complex structural discrimination that operated within institutionalized racism and ableism that legitimizes existing power structures within the dominant society, leading to social exclusion of this population.

Intersectionality as a Framework

for Analyzing Ethnic Disparities in Educational and Labour Market Outcomes

In recent years, an increasing number of social researchers (among others: Pisani & Grech, 2015; Ben-Moshe & Magaña, 2014) argue that an intersectional analysis is needed to grasp educational attainment as a measure that varies between individuals that is associated with ethnic and racial discrimination but also discrimination due to disability. The intersectionality concept can be a helpful instrument to analyse the main characteristics and the complexity of structural discrimination against BIPOC with disabilities who face multiple dimensions of inequity and ableism in the context of educational and occupational attainments. The concept of intersectionality, as an es-

sential theoretical and methodological perspective, enables researchers to understand and recognize the complexities of multiple dimensions of inequities and discriminations toward BIPOC with disabilities and to ensure better living conditions (Carbado et al., 2013). However, besides the fact that explaining ethnic disparities is quite complex and fluid, there is only limited evidence and an insufficient amount of intersectional empirical findings on other possible explanations; not only for social exclusion in general but also particularly for educational achievement gaps of BIPOC with disabilities (Afeworki Abay, in review). Adopting the intersectionality concept as a theoretical and empirical framework to analyse social inequity enables the understanding of the systematic structures of domination and oppression experienced by BIPOC with disabilities and other marginalized social groups (Pisani & Grech, 2015; Ben-Moshe & Magaña, 2014).

Compared to their native peers, students of color on average have lower educational outcomes. Furthermore, disability poses an additional risk factor for their educational success. Therefore, inclusion should be considered both in the context of disability and in the context of migration. To this extent, it could be argued that inclusive education is about every child's right to be a valued member of society and to be provided with equal opportunities to actively participate in and contribute to all areas of learning. This requires all participants within an educational setting to be open to providing the opportunity for students with and without disabilities to learn together so that segregated educational settings can

be abolished.

Consequently, stronger emphasis should therefore be placed on all aspects of educational equity which requires recognizing specific needs of students and cultural differences as forms of human diversity, and welcoming and viewing diversity as a resource rather than a problem (Shuayb, 2012). By acknowledging this, it might help schools to understand and support students' conditions and needs in learning, and to adjust their programs appropriately, which as a result may shape the success of educational attainment and labour market outcomes of BIPOC. In order to investigate the specific intersections of educational outcomes, disability and migration, and to explain the interplay of dimensions of discrimination, much greater emphasis should therefore be placed on other relevant aspects like family socio-economic status within the intersectional analysis.

The Interplay of Family Socio-Economic Status and Students Educational Achievement

Moreover, many scholars emphasize the significance of migration backgrounds and economic poverty of families in contributing to educational disparities among students of color. Many researchers (including: Zanoni & Mampaey, 2013) therefore put much of their analysis within situational contexts that allow the discourse on BIPOC children underachievement in general to be unpacked by asking more specifically: which children? Pulled from this broad topic are three key, integrated themes that have recurred regularly within the literature across several European countries: economic disadvantage

and class; ethnicity and language; and economic alignments within gender roles and the intersection of migration and gender.

Although education has proven to be a key resource for young people competing for jobs in Europe and an essential value for a better life in general, other individual characteristics may shape the success of labour market entry. However, there are still significant educational attainment gaps for BIPOC with disabilities, as they are not achieving their true potential at school. Educational outcomes in terms of attending or completing the highest schooling track leading to the "Abitur t" might considerably vary among different ethnic groups, young BIPOC with disabilities experience pronounced disadvantages in comparison to their native German peers. However, it is assumed that the argument linking social origins to educational attainment not only applies to migrant students, but also to students without a migration background (Zanoni & Mampaey 2013).

There has been great progress in expanding learning opportunities for all. Nevertheless, access is not enough, more focus is needed on the quality of education. Although education can play a significant role in social inclusion, educational inequity seems to be difficult to eradicate when different causes are deeply rooted in history, society, and culture. Ethnic disparities in education can result from the mechanisms of social reproduction that apply to the explanation of educational inequity in the dominant population. Other family-based explanations are minority specific, i.e. their mechanisms only apply to BIPOC and might enhance ethnic

educational disadvantages (Shuayb, 2012), while in some contexts these differences persist after taking parental education and social origin into account. These results demonstrate that both processes of class reproduction, as well as mechanisms which also apply to young BIPoC with disabilities, should be considered in order to account for ethnic educational disadvantages. Longitudinal studies in education can be of great value in following their personal characteristics over prolonged periods of time. This is very important to evaluate and to analyse the effectiveness of the current school curriculum and whether these education programs influence their educational and occupational opportunities.

The emerging trend of the underachievement of disabled BIPoC also needs attention, especially in terms of underperformance and in some cases even of under-participation. Mostly, BIPoC are criticized in schools for "not participating", or not mixing with their white native peers, as well as having their behaviour described in relation to gang culture. However, Zaroni & Mampaey (2013) explain that BIPoC were not actively opting out themselves, but that school institutions led to marginalization and exclusion of migrant children at schools. Consequently, educational inequality between white native students and minority students continues to perpetuate social and economic inequality. Moreover, a cohesive and inclusive society that works towards the well-being of all its members creates a sense of belonging and fights against the marginalization within and between different groups of societies (Pisani & Grech, 2015; Ben-Moshe & Magaña, 2014).

Social Exclusion and Institutional Discrimination

The segregated school system has a long tradition of excluding disabled BIPoC from participation, as these populations have been presumed for several years as "hard-to-reach", and excluded from societal and community participation (Pisani & Grech, 2015; Ben-Moshe & Magaña, 2014). Besides social exclusion from the dominant society, racial and institutional discrimination (Shuayb, 2012; Pisani & Grech, 2015; Rist, 2011) is a common experience for many disabled people of ethnic minority status. As a result, BIPoC with disabilities are often excluded from the labour market.

Since the ratification of the United Nations Convention on the Rights of Persons with Disabilities (CRPD), there has been a growing perception that the need for providing inclusive support services has been recognised in the national political agenda in Germany (Article 24). Yet there is still a huge contrast between this human rights framework and the reality. BIPoC with disabilities often experience added barriers in accessing quality education as a result of their migration backgrounds and their additional specific needs accordingly. However, such reservations remain: "rights" are de facto assigned to the citizen imbued with humanity, whilst disabled BIPoC in a challenging neoliberal globalisation considered disabled, "non-productive", "non-citizens" are stripped of these (Shuayb, 2012).

Summing up the information available regarding racial discrimination and exclusion of BIPoC with disa-

bilities from social and educational participation, it is important to emphasize that states are particularly responsible for respecting and ensuring inherent dignity and individual autonomy, including the freedom to make one's own choices independently of others. CRPD is therefore understood as a strategy which has the potential to promote equal participation and enable people by dismantling disabling barriers and dominant ableist perceptions and structures. Inclusive education is widely promoted, as it promotes identity, equality of opportunity and economic growth, as well as social inclusion and cohesion. Therefore, priority focus must be placed on ensuring more innovative strategies like participation and community-based empowerment which promote sustainable, people-centered development, social justice and equal opportunities, in order to achieve equal opportunities of participation in education, the labour market as well as in the local community (Shuayb, 2012).

Racializing Public and Media Discourses

Structural inequity and power relations are hidden within the media, public, and political discourses. The relation of domination and oppression will potentially be re-produced as intersectional forms of discrimination (Ben-Moshe & Magaña, 2014). Moreover, increasingly restrictive policies which exclude and neutralise those individual and community practices – which hinders access to quality education and to the labour market but also racializes discourses – ensure hierarchical power structures sorted by legal status, "race", ethnicity and nationality as well as gender and

disability (Rist, 2011).

Media influences due to events such as terror attacks might also have led to the occurrence of distorted perceptions, such as the creation of moral panic in relation to ethnic minorities (Pisani & Grech, 2015). Furthermore, due to the increasingly growing far-right politics in Europe, negative portrayals of BIPOC (especially Muslim men of color) are becoming more normal in discourse in Germany in recent years. Consequently, this causes the creation of Islamophobic responses and due to fears caused by public and media discourse, the labelling of BIPOC as "dangerous" (Rist, 2011). Such "othering" praxis and racism in gendered racial discourses has been criticized, especially in postcolonial-studies, for strengthening the dominant heteronormative social order. Castro Varela & Mecheril (2016) emphasize an examination of the demonization of the "other", and power relations should be a fundamental prerequisite part of the research process on intersectional analysis of migration/ethnicity, "race", and disability, as related to discrimination, racism and "cultural othering" in reasoning production, re-production and legitimization of existing asymmetrical power relations and structures. It constructs "otherness" and re-produces it as different, marginal and inferior, which applies to both BIPOC communities as well as persons with disabilities.

This can be seen to link to the ideas of exclusionary process, which is criticized for its narrow view and therefore leads to behaviours being interpreted as unacceptable. The political nature of the "othering" links to the highly politicized ideas of "race" and

ethnicity, whereby many European societies are criticized for having failed with multiculturalism and remaining a segregated society (Rist, 2011). The ideas of inclusion/integration and diversity within schools can be described as ethnocentric due to institutional expectation of assimilation and adoption of the predominant culture (Zanoni & Mampaey, 2013). A dichotomy of "us" and "them" leads to cultural insensitivities that lead to "white norms" remaining superior. The ideas of the migrant "gang culture" and "self-segregation" can be explained by the marginalization within schools which might encourage minority students to form groups in order to have a presence within school institutions (Rist, 2011). Despite this, other ways in which racism impede mixing are not completely clear (Shuayb, 2012; Castro Varela & Mecheril, 2016).

Education as a Crucial Influence for Labour-Market Entry

As discussed above, educational achievement is determined by factors both inside and outside the school environment, as a lot of educational inequity is also attributed to economic disparities that often fall along racial lines, and much modern conversation about educational equity conflates the two, showing how they are inseparable from residential location and more recently, language (Rist, 2011). Accordingly, the most obvious finding to emerge from the studies reviewed in this article is that the outcome of segregation in education produces negative effects such as curriculum polarization and the reproduction of educational inequity and as a result, disabled BIPOC still struggle to claim equal opportunities and

participation (Ben-Moshe & Magaña, 2014). In essence, ethnic disparities in education and labour market still exist, as ethnic minority students continue to perpetuate social and economic inequality, and migrant children with disabilities often face extreme difficulty in accessing higher education and therefore continue to be more disadvantaged. Hence, equity and quality in education should be considered as an indispensable component in building a culture of diversity in education, and to create a situation where all children are encouraged to reach their full potential in all areas of development (Zanoni & Mampaey, 2013).

Conclusion

As already pointed out, ethnic disparities of BIPOC with disabilities persist both in education and employment in Germany. While some considerable progress has been made gradually, the intersectional relationship between the structural categories of disability and migration, particularly in relation to the educational attainment and labour market outcomes of these populations, still remains inadequately understood. Focussing on the prevailing factors which seem to have contributed to patterns of inequality and discrimination of disabled BIPOC in contemporary German education and the labour market, the implication is that further empirical engagements are crucial in providing more empirical explanations for addressing the multidimensional nature of exclusion and marginalization. Having said that, social policy reforms and national political agendas need to give more attention to the challenging ablest attitudes and barriers. Finally, it is important to

bear in mind that inclusive education significantly determines lifelong patterns of inclusion. The big question for policy makers should then be: what can be done inside the education system to ensure an inclusive infrastructure that results in better educational attainments of disabled BIPoC as an empowering tool against social inequality? Further considerations are therefore prevalent in alerting policy makers to the fundamental role of quality inclusive educational arrange-

ments for a better life later and the potential for social cohesion (Shuayb, 2012). Hence, accessible structures and sufficient resources must be provided to fundamentally change the marginalization and exclusion of BI-PoC with disabilities and to empower them to become more active protagonists in shaping their own lives.

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*Overcoming the challenges
posed by
social media:*

**HOW
TO MAKE IT WORK FOR
SOCIAL CHANGE**

?



*Impressions from the EPRIE 2019 Alumni Seminar in Paju, South Korea (top, left, below).
Photos by Tsukasa Yajima.*





EPRIE 2019 in Tokyo, Japan. Photos by David Woo.



Visit to People's Solidarity for Participatory Democracy. Photos by Tsukasa Yajima.



Visit of EPRIE 2019 participants and EPRIE alumni to the Korea Democracy Foundation. Photo by Tsukasa Yajima.

Thinking of Making More Young People Vote? Think Again.

Julia Trzcińska

Interconnections between politics and pop culture can be found on many different levels: from anti-war protest songs to successful soft power pushes, from singers endorsing presidential candidates to TV series' tackling social problems and modern-day challenges. Although the link itself is obvious, its assessment doesn't seem to be. Experts on politics often argue that it's a simplification of complicated and important issues and it will sooner or later lead to a deterioration of democratic standards. Would young people, those who are the future of democracies in question, agree with this statement though?

"They just don't care"

Youth in many countries have been criticized for being indifferent towards politics. This allegation of political apathy is based on youth voter turnout – visibly lower than that of people over 40. While it is generally true that younger people don't vote, it

doesn't necessarily mean that they are not interested in the world around them and that they only spend their days mindlessly scrolling through Instagram. It is often argued that youth these days don't understand political mechanisms and decision-making and to some extent it might be true, but not because they don't care about it, but rather because it is explained to us using the same textbooks that were written for our parents. Young people can be active and engaged, but they use completely different means to do so, and thus are not classified in the well-known "political participation" and "informed citizen" schemes.

"Our only hope is that enough K-Poppers will be able to vote in 2023"

Examples of such political engagement can be found among fandom members. Not only are many fandoms seen as subcultures – a group of marginalized people contesting main-

stream culture (Fiske, 1992), they also learn new ways of cooperating, organizing their actions and communicating. One of these numerous examples can be seen in Poland, where K-Pop fandom has been dragged into political discourse. K-Pop itself definitely can't be seen as a part of mainstream culture in Poland and with its colorful visuals, "flower boys" and reversing the male audience/women that are being watched dichotomy, it challenges traditional values. Moreover, Polish K-Pop fans have become known for their online fight for LGBTQ+ rights, and because of that they were thought to be leftists' guerrilla fighters on Twitter, with some Facebook pages hoping that enough of them would be of age by the next parliamentary elections in Poland to change the current status quo.

New leftist force?

Their hopes seemed to be fueled even more after K-Pop fans and TikTok

users engaged in the Black Lives Matter movement in the United States, and when they ridiculed Donald Trump's rally in Tulsa, reserving half of the venue only for the sake of not showing up and leaving the seats empty. Those events sparked an interest in K-Pop fans worldwide and brought their actions to light. Do those events, however, prove that we can see an emergence of a new leftist movement linked to a specific object of interest? Polish K-Pop fans, when asked what values are important to them, stressed freedom, separation of church and state, equality, and the fight against climate change. Both alt-right and alt-left sentiments seem to be very far from what they find crucial and their answers definitely don't form any coherent ideology. They do have a more liberal approach, but it could hardly be associated strictly with political views. Does it mean that those fans, against many people's beliefs, are not politically active? On the contrary, but we need to change

our optics on this.

“Next time they see us staring at a screen, why don't we show them what we're doing with it”

Results of the research on Polish K-Pop fandom correlate with recent studies on women in Poland aged 18-39 (conducted by E. Korolczuk) who seem to be the most progressive part of Polish society, caring about human rights and environmental issues, worrying about leaving the EU and the collapse of health the system. In this sense K-Pop fans, being mostly young women themselves, can be seen as a part of a broader trend, but this does not explain fully their phenomenon. A second factor that has to be taken into account is the fact that many members of K-Pop fandom nowadays are tech-savvy post-millennials who practice their social media skills while supporting their favorite idols, organizing collective streaming of new music videos on YouTube or

making hashtags on Twitter trend worldwide. With the same skills, however, they can fight for anything they find important for them and they often do. This notion was reflected in a recent ad with teen-idol Billie Eilish explaining that the fact that young people are staring at their screens doesn't necessarily mean that they care only about the new TikTok dance, because they could be organizing a climate change protest at that moment.

Solidarity and participation instead of voting

The third factor making fans in general a potentially strong political force is the fandom itself. Fandom members very often find themselves in an unbalanced situation, where they have to oppose much stronger mainstream culture, but at the same time, find people who share their interests with whom they form a community and find a sense of solidarity. There

are many cases of fan activism, with one of the most well-known examples being the Harry Potter Alliance. The group used J. K. Rowling's books to direct young people's attention from media text to social challenges (so-called cultural acupuncture), and encouraged them to take actions to actually change the world. By using examples such as house-elves' situation in Hogwarts, they discussed the oppression of minority groups and took actions against it in real life. Similarly, K-Pop fans often engage in charity as a form of celebration of their favorite idol's birthday or just because they find certain topics important to them. Fans are also willing to help each other, as a community, which can be proved by the example of boy group Stray Kids' fans who,

inspired by their idols, came up with #StaysOpenUp and offered consolation and advice to each other, reaching almost 6 million tweets with this hashtag.

Micro-politics vs macro-politics

Although most experts agree that fan activism should be seen as a form of political engagement, some of them believe that it should also be seen as a threat to democracy, with pop culture being less worthy than the "realm of politics", but also with young people investing their time in small actions and still not understanding state-level decision making. The Harry Potter Alliance example proves, however, that those levels can be well-merged. Moreover, a strong connection between politics and pop

culture is believed to be a striking feature of postmillennial politics (Jenkins, 2012) and interest-based political participation should be seen as a new constant in modern politics. The real question is not why people are not voting, but how can we change our approach to politics and political participation to include youth more actively and on their terms.

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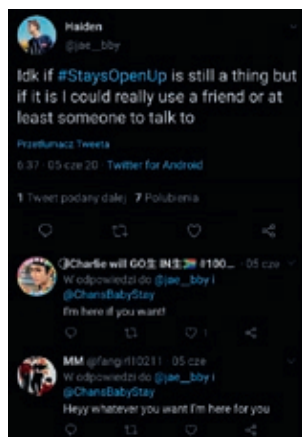


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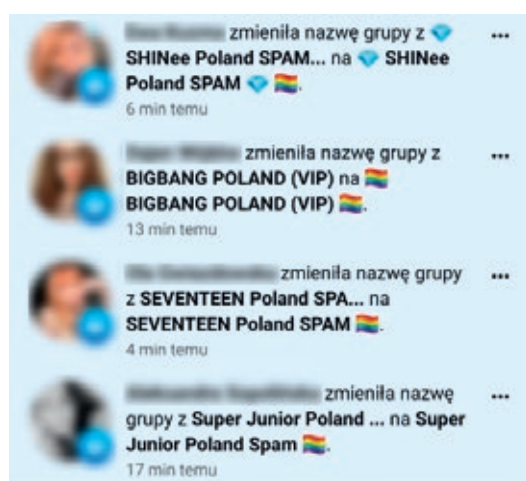
HOW
TO MAKE IT WORK FOR
SOCIAL CHANGE



Screenshots
from Twitter with
#StaysOpenUp



K-Pop fans during
protest supporting
LGBT+ community in
Wrocław, Poland.



Polish K-Pop groups on Facebook changing their names on
June 1, 2020.



EPRIE 2019, the Last Hurrah!!!

Chaitanya Marpakwar

I went as an individual but after 12 days, I came back as part of the Exchange Programme for Regional Integration for East Asia and Europe (EPRIE) 2019 family. EPRIE aims to share and exchange perspectives and experiences between East Asia and Europe. At EPRIE 2019, together with media practitioners, actors from civil society, scholars and politicians, we focused on social media as a tool for social change.

The topic for EPRIE 2019, 'Challenges posed by social media, how to make it work for social change', was as relevant as it could be, in a fast moving, social media driven world where people wake up to tweets that virtually change the world. Throughout 2019, we saw that social media can help people connect to protest, bring down regimes, challenge state authority and bring about change, yet at the same time, we saw how social media helps authoritarian regimes and right-wing nationalists spread their message and propaganda, and

turn social media into a hub of fake news, misinformation and a potential danger to democracy, freedom of speech and expression.

Social media allows us to develop ideas, collaborate across borders, find new ways to participate, and encourages political action. It empowers people to make their voices heard, and to call on their governments to make change. However, there are also many challenges associated with the use of social media, including the spread of disinformation, the way it is affecting media business models and the negative impact it's having on young people's health and behavior.

Social media can also serve as a tool for manipulation, contributing to division, confusion, insecurity and fear.

EPRIE 2019 was particularly special for me. Being the only Indian on the programme, I could share examples of how social media is used to bring about social change and also how it

can pose a threat to democracy and freedom of the press. I had the chance to present a South Asian perspective on social media and its use.

As part of the Robert Bosch Stiftung's India-Germany Media Ambassador Programme 2018, I had researched the menace of fake news and how to fight it, comparing the situation in India and Germany. I have reported widely in India and Germany on the danger of fake news, which has led to mob lynchings and riots in India. I have experience of how, through WhatsApp groups, fake messages and misinformation can spread in minutes, leading to mob lynchings and attacks. During the 2019 Indian general elections, I reported on the use of social media for campaigning to over 820 million voters.

At EPRIE 2019, I shared interesting details like the use of local Indian messaging platforms like ShareChat and Samosa, which are only available in regional Indian languages and have

no English interface. They specifically target poor, rural Indian audiences who don't speak English. Google has predicted that by 2021, there will be 536 million Indian language speakers online in the country, far outstripping the projected 199 million English speakers. ShareChat already has 35 million users.

I also shared my wide experience of reporting on citizen activism through social media, including the beach clean-up drives in Mumbai. I presented my reports and campaigns that I did for the Mumbai Mirror newspaper about the over a dozen groups who are connecting through social media and forcing the authorities to take action to bring small but real change in the city they live in. From beach clean ups to traffic patrolling to measuring noise levels, these groups all operate through Twitter and WhatsApp. I had the chance to share these unique and practical experiences from a bottom-up approach.

At Eprrie we also looked at how governments relate to social media. What impact does social media have on administrations and which laws have been passed to regulate the various platforms and protect their users? My inputs on the mob lynchings and fake news, especially during the 2019 national elections in India, were interesting for the participants. Since WhatsApp has over 200 million active users in India and there are around 240 million users of Facebook, an Indian perspective on this was taken well.

EPRIE 2019 covered three main areas during the conference. First, we explored the different forms of social media and how they are used

in Europe and East Asia. How are platforms like Facebook, Snapchat, Weibo, and TikTok affecting societies? What are the differences and similarities?

Second, we looked at how governments relate to social media. What impact does social media have on administrations and which laws have been passed to regulate the various platforms and protect their users?

Third, we examined which challenges we need to overcome to make social media work for social change. We discussed ideas with experts in the field and visited media and civil society organizations to explore what they do.

Furthermore, we developed our own ideas and strategies around how we can use social media to implement changes in our society. We attempted to find out regional differences and explore what fruitful cooperation between Asia and Europe could look like in this context.

EPRIE 2019 provided the perfect mix of people from the fairly liberal Europe to tech driven, connected Japan and fire-walled China. I got the chance to learn about the different social media scenarios through data, laws, statistics and theories. I also learnt from real time examples and experiences of the participants through discussions and working groups. I also had a great learning experience from experts and speakers from the field who shared their perspective, and likely the way forward for using social media for social change.

We discussed ideas with experts in the field and visited civil society or-

ganizations to explore what they do. Furthermore, we developed our own ideas and strategies around how we can use social media to implement changes in our own society.

On day one, the workshop on "Social media in my country" was the perfect ice breaker. We discussed which roles social media play and here, perspectives from free press societies like Germany and France were discussed in tandem with social media usage in countries with strict media control like China.

This was followed by a lecture on the role of social media in shaping public discourses by Ulrike Klinger of the Free University of Berlin. Other lectures and workshops, like the one on social media and social movements in Japan by Sven Saaler, from Japan's office of Friedrich Ebert Foundation and Professor of History, Sophia University were also interesting. Apart from academic lectures, there were also some really practical inputs from industry veterans, like the one on traditional media and challenges posed by social media, which was led by Sawa Yasuomi. Another lecture by veteran journalist and writer SHI Ming on Nationalism in East Asia and social media was also fascinating.

While there was learning in the classroom, there was a lot of fun outside the classrooms too, where we soaked in the sights and sounds of Tokyo and Seoul. One time we had lovely Japanese lunch at the beautiful Yoyogi Park. There was super lunch, super weather and super conversations!

In Seoul we met alumni and the larger EPRIE family. We watched "Crossroads", a movie of the Sewol

ferry tragedy within the general context of the social movement history in South Korea. The discussions with filmmaker Neil P George stirred a debate where various ideas and perspectives were discussed. There was a heated exchange of ideas. Neil explained how the film explores the ever-changing face of South Korea since the Sewol ferry disaster that tragically killed 304 people, mainly school-children, in April 2014. The film took us on a journey through Korean modern history, exploring the changes the country has gone through since April 16th 2014, encompassing emotional reenactment narrations from survivors, interviews with family members, activists, historians and the general public, as Neil went in search of how Korea came to yet another crossroads in its history.

In Seoul we also had a welcome event and introduction of the Bosch Alumni Network (BAN) by Christian Hänel and Julia Sonntag of the Robert Bosch Stiftung. We were now part of the BAN, a big network of professionals from across the world, who are all connected and can collaborate, exchange ideas and bring about change.

We also had a session on social media and social change in South Korea: Feminist movements and social media by Prof. Lee Na-Young, who shared her perspectives on social media's impact on feminist movements and the way it is likely to shape their futures in South Korea.

The visits to NGOs were interesting and gave real time insight into their work and mission. During one, we visited the Peace Boat, a Japan-based international NGO working to promote peace, human rights, and sus-

tainability. Guided by the UN Sustainable Development Goals (SDGs) and the Japan Association of Refugees (JAR), the trip was eye-opening. JAR's mission is to ensure that all refugees who flee from their countries to Japan will be saved and settled down safely. JAR provides legal assistance to those aiming for recognition of refugee status, plus social assistance such as medical care, meals, and housing for asylum-seekers and refugees. JAR also provides community-based services and job placement assistance. In addition to the direct support services mentioned above, JAR actively works on advocacy and networking to promote institutional reform, as well as awareness raising. We learnt how JAR provides comprehensive assistance for individual refugees, from the critical stage immediately following their arrival until they can be independent and support their lives by themselves. In addition to the direct support services, JAR actively works on advocacy and networking to promote institutional reform, as well as public relations campaigns to raise understanding on refugees.

There was also an element of fun at EPRIE 2019. Every dinner and outing was special because of the talented and passionate participants and organizers of EPRIE 2019. One of the fun events was dinner at Tokyo's Ruby Burmese restaurant. There was great food, a fusion of Asian cuisines. Here, we heard the inspiring story of owner Kyaw Kyaw Soe and his wife, Nwe Nwe Kyaw about their journey from Myanmar to Japan as refugees.

Another memorable outing was the traditional Japanese food experience, trying out Edo cuisine with the owner who really took table etiquette

seriously.

We could enjoy the food here, but if you go wrong, you have to be prepared for some scolding and shouting. Eating here was so much more than just food, it was a peak into Japanese history and culture, its way of life. EPRIE 2019 was so much about these simple, beautiful experiences and moments, just like this lovely dinner.

While I could soak in ideas from fellow participants as we presented our works, I also got a chance to present my work. I presented how we do local journalism, why we do it and what we believe in.

At a time when social media is disrupting the media landscape, it's local news and grassroots reporting that is keeping us going, that people look forward to, to give them voice and take up issues that matter to them. It was a pleasure sharing my experience as a local journalist with EPRIE 2019 fellows.

It's hard to believe that EPRIE has ended but I'm sure that it will reinvent itself in a newer format soon. I thank Korea Verband and the EPRIE team for letting me be a part of this fantastic group of individuals who are so special and are working one day at a time to bring change. They're all real change makers and it was such an honor to be with them here in Tokyo and Seoul. This was one of my best outings, where there was learning, fun and friendship. It was a real honour being the first Indian to be part of EPRIE and share an Indian perspective on global affairs, journalism and media. EPRIE taught me how different but connected we all are.

This bond and feeling of being part of a family is shared by fellow EPRIE participants too. EPRIE 2019 fellow Daniel Jodokus recalls the visit to Ruby, the Burmese restaurant in Takadanobaba: “Listening to the owners’ story of how he had to escape his home country and how he had to start all over again in Japan was the most memorable outing. When I traveled to Japan to participate in last years’ programme, I wasn’t quite sure what to expect to be honest. But I definitely did not expect it to have such a big impact on me. I had the privilege to meet different kinds of people from all over the world with different backgrounds. I know it sounds very cliché but it really was refreshing to step outside of my bubble. I was able to meet people that I probably wouldn’t have crossed paths with if it wasn’t for EPRIE. The biggest takeaway for me was not something I did not know before, but I became aware again that all the problems we have can only be solved if there is a healthy dialogue at eye level. Once the basic requirements are given, anything is possible,” Daniel says.

“Even though we only spent less than two weeks together and also considering the fact that we all are very different individuals, we were able to build a very strong bond. I felt a sense of trust and understanding among each participant, which made the workshops and field trips all the more enjoyable and productive. The challenges are still the same and with the pandemic the importance of social media became even bigger. I was especially interested in Professors Sawa’s guest lecture. A positive example of how social media can be used for social change. It was a privilege to have been able to participate. I only really started to appreciate it and realized how special this experience was once I was on the plane back to Germany and had some time to digest all that had happened,” Daniel says.

I share what Daniel says, this year was difficult for all of us. But it gave us a lot of time to think and reflect. I hope once this madness is over, we all can meet again and catch up!

Apart from the learning and cultural exchange, I took home a lifelong network of global friends from EPRIE 2019 with whom I can connect and collaborate with in the future. We’ve had the last hurrah but the EPRIE spirit lives on and it’s not over yet. We’re all looking forward to EPRIE in its new avatar and are excited to be part of it.



Chaitanya Marpakwar

is an award-winning journalist with the Mumbai Mirror newspaper in India. He writes on civics and politics. He was a fellow of the EPRIE 2019.

EPRIE 2019 & Voice Up Japan

Christoph Mayer



Visit to Voice Up Japan during EPRIE 2019.

The EPRIE 2019 cohort is a diverse group of activists using social media as a tool for social change as well as experts researching this field. We might all come from different backgrounds and our work has different foci, but what we all have in common is that we want to use social media strategies to fight injustice and

inequality, to mobilize people, and to create safe(r) spaces for marginalized communities. This is the unique potential that emerged during our time in Japan and Korea, where we heard from each other's best practices, exchanged thoughts about new tools and learnt from each other's experiences. After a week of getting to know

each other and many interesting experts' lectures, we got the chance to meet with local NGOs and to learn from their social media strategies on our last full day in Tokyo. We split into smaller groups and visited four different local NGOs:

"Voice Up Japan"

a newly formed activist group fighting against gender inequality and sexual violence.

"Peace Boat"

a Japan-based international organization promoting human rights and sustainability.

"Youth Support Center - YSC Global"

a NGO working with migrant students and giving language courses.

"Center For Minority Issues and Mission"

an organization focusing on the promotion of tolerance projects for minority groups.

This report focuses on our visit with "Voice Up Japan"

At our visit we learned about the history of this young activist group which was founded in early 2019, just months before our visit. After the publication of an extremely sexist article about female university students

in Japan, activist Kazuna Yamamoto launched a petition on change.org, which started a widespread online debate about misogyny and sexual violence in Japan. The petition garnered over 40.000 signatures in just 4 days and led to a public apology by the tabloid's editorial team, followed by the publication of articles on sexual consent in this tabloid. Mobilized by this sense of achievement, but with the knowledge that there is still so much that has to be done, "Voice Up Japan" was founded. Nowadays their work focuses on advocacy and online peti-

tions to change criminal law, as well as creating online support networks for survivors of sexual violence.

At our visit we also shared some of our experiences with social media strategies and the fight against misogyny in different cultures. It was encouraging to hear about Voice Up's success story and to see that there can be a change for good thanks to social media.



Christoph Mayer

is a project officer at Heinrich-Böll-Foundation's Asia division, where he is the liaison person for their offices in Beijing and Hong Kong. Topics he works on include digital governance, open data and privacy rights. He holds a master's degree in War and Conflict Studies from the University of Potsdam and the Universidad Autónoma in Madrid. During his studies, he went through working visits at the German Embassy in Washington D.C., the headquarters of the Foreign Office in Berlin and a year abroad at National Chengchi University in Taiwan. He is an alumnus of EPRIE 2019.

EPRIE Memory

“Just Keep Playing Games Together”

EPF project JKPGT with alumni from Japan, Korea, Poland, Germany-Together

Hanna Suh

What’s your best EPRIE memory?

How did your own EPRIE journey begin?

What is the first thing that comes into your mind when you hear of EPRIE?

In the beginning of this year 2020, I invited you all to send us the EPRIE memories that you would like to share us. It was part of our EPRIE memory card game creation process. And this project is an EPRIE Project Fund (EPF) project project that I was able to implement with my wonderful EPRIE alumni friends

Ewa Motylińska
2015 from Poland

Youngwon Do
2017 from Korea

Manako Morita
2013 from Japan

Nadeschda Bachem
2012 from Germany

Yu Katsumata
2014 from Japan

We are really grateful that some of you actually took time to send us your EPRIE memory. And here, I would like to share with you all my own EPRIE memories plus a short introduction of our EPRIE memory card game.



Hanna Suh (on the far left) at the seminar Truth, Justice & Remembrance in Berlin 2019.

1. Extraordinary program

I will give a short introduction of myself first as some of you might not even know me at all. I am Hanna from South Korea and I attended the very first EPRIE in 2012 when it was held in Germany. Improving my German language skills was one of my motivations to participate and I remember that I was the only participant with 'Good' German language ability instead of 'Very Good'. As a matter of fact, it was also my very first time to participate in such a long program abroad where you stay together with other participants. Additionally, I was the only Korean participant. I flew from Korea to Poland just before the start of the conference so I was feeling jet lagged at the beginning, and later on I caught a cold. However,

my limited German language skills and loss of physical strength didn't stop me from cherishing this opportunity, and my first EPRIE ended with the memory of getting a surprise birthday celebration on our final day, of which I am grateful. In short, the two weeks EPRIE program was such an extraordinary experience for me.

2. Playground

When I was asked to answer the question "What is EPRIE?" for the EPRIE promotional video interview in 2016, my answer was 'Playground'. EPRIE enabled me to feel free and to just be myself without fear of judgment, and I participated in various amusing activities with other alumni. I hope you can also retrieve some

of your own childhood memories of when you used to play in the playground with kids that you just met for the first time on that day. Becoming friends and having fun by playing the games that we created together allowed me to learn a lot. I gained a lot through these lived experiences that became beautiful precious memories in the end. I wonder how the word 'Game' is perceived in your case. But what I learnt through game playing and game making is that the process includes communication, cooperation, negotiation, setting up rules, discussion, swallowing bitter harsh negative results and enduring the pain by continuing to try, and enjoying the whole process, etc. EPRIE provided me with a safe space to meet people and communicate with

alumni who have now become lifetime good friends who I share past memories and future dreams with. Those encounters also led to genuine conversation and dialogue that eventually allowed us to tackle rather sensitive issues like dealing with the past, truth, justice and remembrance, etc. In particular, the 2017 EPRIE alumni meeting participation encouraged me to ponder on better methods for inclusive communication as well. The various anti-bias trainings, reflection sessions, energizers, open space sessions, heated discussions and diverse group activities made me feel like going back to my childhood days where I just played games while learning at the same time.

3. Remedies to remember!

Of course, sometimes we can get hurt by playing games together. We even hurt each other by arguing about conflicts that can arise during the games. But this can also provide us with new opportunities to experience warm care, and we will become stronger after the recovery. Some chapters of my childhood are filled with hate speech, prejudice, discrimination, classmates' teasing, etc. In my Korean classroom I was called a Nazi monster as I happened to be born in Münster, Germany. Two of my EPRIE alumni meetings were right after a recent breakup and in 2018 I was seriously ill during our Brussels meeting. It was such an unexpectedly sad event that I got so awfully sick and lost my sense of scent, taste and even my own voice in the end. I couldn't actively join the meeting as I planned and I was in great invisible pain. However, now I can also retrieve more of that warm hospitality and care I received from my roommate Selma (she even

bought me paracetamol), Miyuki, Yue, Matthias and Youngwon. I was also extremely happy to learn about the concept of peace journalism from Muhammad and Hikaru's documentary pieces.

So what's the best remedy?

I believe that our childhood games have taught us how to embrace sincere apology, forgiveness and reconciliation. Furthermore, I think the best remedies consist of just retrieving and making more beautiful memories in our life to heal those painful memories we had. And keep remembering and reminding ourselves that we are not alone in this. I hope we can keep breaking more painful silences in solidarity.

4. Invitation to the Bosch Alumni Network

Overcoming my personal and national victimhood narratives was possible through EPRIE and I was given the best invitation from the Bosch alumni network. I guess all of you already have heard about it from Julia Sonntag, our honorary EPRIE alumni with the Robert Bosch foundation. After being introduced by her to this network I have gained so many wonderful happy memories with other Bosch alumni.

2017

First visit to IAC (International Alumni Center) Berlin office, First visit to the Robert Bosch foundation headquarter in Stuttgart, Attend Bosch regional meeting and study trip organized by Bosch alumni

2018

Learning exchange grant for attending program hosted by Bosch alumni, Two EPF projects with EPRIE alumni

2019

Berlin seminar - Truth, Justice and Remembrance by the Robert Bosch foundation, EPF project JKPGT with EPRIE alumni

2020

Peace cluster idea call project BBS with Bosch alumni, Bosch Regional Coordinator with EPRIE alumni

I strongly recommend you join this amazing network as soon as possible and please feel free to reach out to me if you have any questions about it. Inviting alumni for the next EPRIE alumni meeting was a great supporting tool to stay in contact with other EPRIE alumni, just like EPRIE Project Fund gave us an opportunity to implement project ideas that we exchanged during EPRIE. Likewise, the Bosch alumni network gives us new opportunities to facilitate an exchange of ideas and supports the implementation of innovative projects by connecting alumni, partners and staff members of the Robert Bosch foundation. Developing a new identity as Bosch alumni in the last few years really empowered me and enriched my life stories in so many ways. It also made me realize how much I was used to top-down communication in Korea that I really hated. Getting involved in various bottom-up communication processes strongly motivated me to pursue my long-forgotten dreams in storytelling as well. In short, after successfully being in-

vited to other events within this network, I became even more motivated to create similar opportunities and this became another driving force to organize EPRIE Bosch Alumni meetings in Korea.

5. Everlasting memories

So last but not least, what is this JKPGT memory card game? Some of you might be already familiar with the memory card board game while some of you might be still new to it. The game consists of different sets of cards and two cards actually share the same image in pair. Each player can only flip two cards at a time and if you succeed in remembering the same card's location, you can play one more time again. The winner is the one who collects the most cards in the end. Thus, you have to remember where the same card images are located and most importantly you will gain more chances only if you also focus on the other player's move while the information cannot be gathered by yourself alone.

EPRIE will sadly end this year. Still, I hope this EPRIE memory card game

can be used to create more EPRIE memories together in an interesting way. 'Inspiration for neighborly cooperation', 'Challenges for neighborly cooperation', 'Concepts of nations', 'Nations and identities', 'Asylum, migration and integration', 'Migration, integration, and belonging', 'Media in times of populism and post-truth politics', 'Overcoming the challenges posed by social media' - all these diverse topics accompanied our EPRIE journey so far. I believe we will remember other EPRIE Bosch alumni existence in this world (card location) and continue to reach out to each other for more exchanges and collaborations in the near future, with shared common interests in these topics (same card image). Who knows, maybe we can start such an amazing program together someday, just like Rita and Nataly did together.

COVID-19 unexpectedly revised most of our plans this year and it will be carved in our collective memory for many years to come. I hope we can still keep trying to look on the bright side of this pandemic and actively engage ourselves in breaking

new boundaries too. So let's keep playing these life games together by overcoming the new challenges that we will face, and continuing to add new inspiring beautiful memories that we can share.



Hanna Suh

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#Mygration Festival Deutschland

Cerise Carson

Aram Lee

Maja Sojref

Vicky Truong

Dahye Yim

#Mygration Festival Deutschland was a project initiated during EPRIE 2019 in South Korea. The EPRIE 2019 program focus was on social media and social movements, which led to the #Mygration project idea that aimed to create an online movement as a lead up to a two-day festival. This idea was based on two observations. Firstly, while there is much media coverage about migration, it is rare that migrants themselves get to share their experiences, reflections, and to tell their stories in their own way. Secondly, there is little exchange between different migrant communities or between generations about migration experiences, identities, belonging, trauma, healing, and other related topics. That is why it was imperative to invite community activists and educators, artists, musicians and filmmakers, and amplify how they would personally tell their

“migrant” narratives. The plan for the #Mygration festival was to encompass workshops, readings, performances and a curated installation in which visitors can reflect upon, develop and share their own stories. Collective knowledge and empowerment has a magnitude of power and #Mygration wanted to further harness that.

The team had planned for a two-day festival to connect individuals from different races, generations, classes, beliefs, genders, and sexualities together where online stories are presented and further stories are told. We wanted the festival’s program and curation to step away from academic structures, allowing participants to freely move through and experience different forms of information and expertise. This is a more welcoming and fun way for us to come together to begin discourses surrounding is-

suues within our society and better understand how to move towards a more equal future. Most importantly, the goal of this festival is to create more spaces for people with migration backgrounds, and who are perceived as “migrants”, to openly discuss, exchange about these topics, and tell their own narratives. We wanted to utilise this project to create a platform for people who are affected by social, economic and political inequalities; raising awareness both online and offline. This is one reason why we translated our flyer into many different languages. Throughout this process, the EPRIE community has provided immense support for the team by translating the flyer. We would like to thank everyone for all the support the support once again. Furthermore, we wanted these diverse communities to build stronger relationships and celebrate the diversity they bring to



Initial #Mygration team at EPRIE 2019 in South Korea. Thanks to Nataly Jung-Hwa Han, Robel Afeworki Abay and Esra Karakaya, who helped the festival in its former stages.

Germany. #Mygration wants to empower through the shared feeling of “other” and to replace it with a sense of belonging; creating a space where diversity unites.

Due to the COVID-19 pandemic, the festival could not take place in March 2020 as planned. We then strategized to host two small pop-up events before moving the program online. Throughout the spring and summer of 2020, we continued to collect and share stories about migration on our social media accounts. The two events that took place were surrounding the topic of food and film.

During our food pop-up at “The Pandanoodle” in Berlin, we invited a diverse group of individuals to speak about how they are working with the topic of food. We also sold Thai sweets

made by a woman from the Berlin Thai community and further discussed the current well-known Berlin Thai Park situation. Sarnt Utemachote and Rosalia Namsai-Engshuan from un.Thai.tled shared their own experiences, knowledge and work surrounding the Thai Park. We also invited Kavita Goodstar and Daeng Khamlao who are pillars in the Berlin industry and BIPoC community. Lavender and Helen from International Women* Space spoke about their podcast, “Corona Lager Report” and how refugee women* were affected by the pandemic, including a lack of access to information and food in the Lagers (deportation camps). Closing the event was Juice Owusu from the African Food Festival, who gave a powerful talk about Black-owned businesses and the diversity of African food.

Our film screening of the *Midnight Traveler* by Hassan Fazili captured the journey and dangers facing refugees seeking asylum and the love shared between a family on the run. This event allowed for a discourse on the situation for refugees and amplified the self-told migration narrative of Hassan’s family.

Online, we engaged through several live-streamed sessions on YouTube, inviting workshop facilitators, comic artists, singers, dancers, visual artists, writers, activists and members of the Deaf community. Along with the off/online events, we had diverse campaigns. First, we had a crowdfunding campaign to promote #Mygration to collect funds for the team, cooperation partners and the contributors. We self silk-screen printed merchandise as a campaign to wear our “migration” proudly. The crowdfunding

#Mygration #MyNarrative

The program of our online events:

19.10.20	Workshop for Refugee and Migrant Women* with TurkeChini: Narrate Your Future Selves
20.10.20	Reading with Comic artists Sheree Domingo and Karochy
21.10.20	Workshop for writing with Katti Jisuk Seo: TAPAS
22.10.20	Reading with Mati Shemoelof: Book "Badad. Haifa. Berlin."
24.10.20	Studio Visit and discussion with Luz Zenaída Hualpa García
26.10.20	Showcasing art piece by Maithu Bui: Ba Mè
27.10.20	Showcasing art piece by Mahshid Maboubifar: Amateur Pet
01.11.20	Studio Visit and discussion with Astan Ka
06.11.20	Book reading and talk with International Women* Space
21.11.20	Talk with Dr. Dr. Daniele Daude - Founder of Com Chor (BPOC Choir)
24.11.20	Talk with Arts of the Working Class
TBA	Workshop to learn sign language with Hyemi Jo and Dana

was successfully completed and we were able to share the funds with our contributors and cooperation partners, International Women* Space and Arts of the Working Class. Our social media storytelling campaign and the "www" connection campaign are also successes. The storytelling campaign invites anyone to share their stories of migration; Mygration. The "www" connection campaign was initiated during the pandemic. We asked people to share their stories of how they are connecting to their loved ones amid the social distancing and lock down. #Mygration provided a platform for participants to share their stories in any desired format – giving the freedom to own and tell their own narrative.

Our program that should have taken place during March was much larger, so we had a hard time adjusting to the new and unexpected situation. However, in times of COVID-19, we are grateful that we can utilize social media and online platforms to con-

tinue the #Mygration project. While online events had a limitation for the community to physically meet-up and interact, it expanded the ability to participate beyond geographical borders. Family and friends of the speakers were able to join the event outside of Berlin, and those who missed the event were able to catch-up through YouTube. For more information on each event, please visit our facebook page or youtube channel.

#Mygration will continue to exist as a platform for the team, diverse individuals and communities to share stories of existence, however and whenever desired. The project provides a space for connection, empathy, (un)learning and empowerment. As we live in a globalized world that has confining social constructs that have continued to other people seen as "migrants", we want to celebrate these identities – for they are rich, unique and beautiful. Everyone deserves to have their story told and heard and everyone has the right to decide on

how.

We would like to thank EPRIE for providing us a great community and the EPRIE Project Fund, all the contributors, participators, and supporters who made this festival possible.

Share your story with us in any way and form you'd like. You can visit our online events from our youtube channel (search word: #Mygration). If you'd like to be involved, contact us at migration.festival@gmail.com.

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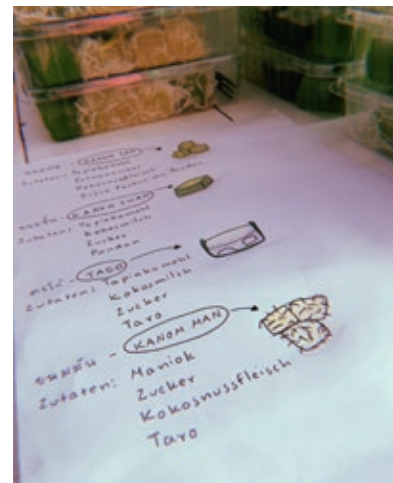


#Mygration Flyer.
Design by Jihee Lee



The Pandanoodle #Mygration pop-up on
June 20, 2020. Photos by Aissca Sica and
Cerise Carson.

*The Midnight Traveler
pop-up cinema screening
on September 13, 2020 at
Badehaus Berlin.*



Cerise Carson

is an advocate for diversity and deep connections. Combining her unique lived experience with specialised training, she relates to a broad range of people from varying backgrounds, ages, experience and education levels. Her own personal and professional story reflect the diversity she recognises and seeks to foster in others. She has a background in graphic design, a skill which has allowed her to create and utilise balanced imagery and typography to communicate ideas that inspire, inform, and captivate humans. As a certified nutritionist and life coach she focuses on the balance of mind, body and soul. By incorporating life experiences with tools and methods, Cérise joins expertise and a high level of empathy to foster spaces that feel safe. In all her work Cérise is driven by the message: 'Everyday CAN be a good day; but it's still okay to NOT be okay'.



Aram Lee

studies urban sociology at Humboldt University. Her research focuses on critical urban studies, migration and the city - especially refugee women and their spatial mobility –community development and neighborhood studies. She participated in various culture and architecture projects besides working as an editor for publication, including "Bicycle Print", "GRAPHIC" magazines in South Korea. In Berlin, she's worked for a community space for newcomers and a neighborhood as well as mobility projects for migrant women and edits the magazine "Korea Forum – Feminism Reboot"



Maja Sojref

is a Berlin-based political strategy and communications consultant, specialised in supporting government, NGOs and parties with change management, campaigning and public affairs. She is passionate about social and environmental justice and previously worked with Israeli and Palestinian youth movements in Jerusalem.



#Mygration team at the pop-up cinema event on September 13, 2020 in Berlin.



Vicky Truong

is an alternative educator, community organiser, activist, cook and curator. She has initiated and led many grassroots projects as an advocate for equity and disruption of the status quo. At the foundation of her work is PIE (patience, inclusion and empathy), as she plants seeds of awareness. She believes that every single person has the ability to be a changemaker through empowerment. May we flourish and create a more sublime future.



Dahye Yim

is a researcher in a Mphil/PhD program of Public Health and Policy at the London School of Hygiene and Tropical Medicine, Department of Global Health and Development. Her research interest lies in gender norms, health access, sexual reproductive health, development cooperation, and community-led development. She is an EPRIE 2016 alumni, and used to work at Korea Verband. Dahye dreams of a better, equal, and justice society to live in. She tries to contribute to this Utopia from the public health and gender field.

People's Solidarity for Participatory Democracy (PSPD) Visit in South Korea and COVID-19 Impacting our Lives

Christoph Mayer

Dahye Yim

Jotaro Kato

Tarek Hassan

During the EPRIE program in 2019, the alumni visited the People's Solidarity for Participatory Democracy (hereinafter, PSPD) in Korea. PSPD has played a significant role in bringing democracy into South Korea and building a strong civil society, so it was due to this that the EPRIE team decided to visit PSPD with the alumni. We learned about the diverse actions PSPD makes for a democratic society and social change in Korea. The visit to PSPD was an interesting way for alumni to have a better understanding of the situation in Korea regarding its continuous attempts to monitor the governmental and institutional policies, and show solidarity

with the diverse civil societies nationally and internationally.

Some months after the visit to PSPD, we all faced a new challenge: COVID-19. During the pandemic, we were confronted with the big question of how to balance between the right to know and our own personal information rights. The statement for data protection rights during the pandemic published from PSPD motivated us to dive into the discourses in Korea, Germany and Japan and reflect on the role of civil society and media. Countries had different contact tracing and information sharing measures to tackle the pandemic

based on their context and priorities, yet the media are focused on comparing which country has successfully reacted during this time. After a brief summary of the PSPD visit, we have an overview of the data strategy of the three countries and then outline discourses for further discussions.

People's Solidarity for Participatory Democracy (PSPD) Visit during EPRIE 2019

PSPD is a non-governmental organization based in Seoul, South Korea. It was founded in 1994 by activists, scholars and lawyers who were engaged in various democratic

movements for participatory democracy and human rights. PSPD has been working on promoting people's participation in government decision making processes and socio-economic reforms by closely monitoring the abuse of power of the state and corporations in order to enhance transparency and accountability.

Jotaro has been to PSPD twice. He visited there when he worked at an NGO in Japan. He was overwhelmed by the fact that PSPD had become an alternative to the national government. It was hard to come up with the same organization in Japan. Jotaro learned that South Korean people had needed to fight to accomplish democracy from the military regime in the past. Fighting was not easy, but he liked the idea of "People Power", which came about in the country amid historical developments that forced South Koreans to fight for their own power and rights. Jotaro came back to PSPD again in July 2019 thanks to EPRIE. Yellow ribbons welcomed us at the entrance, which stands for solidarity with the Sewol ferry tragedy.

We learned how PSPD stood with people who suffered the 2014 Sewol ferry tragedy. A ferry called Sewol headed off to Jeju Island on 16 April 2014, had an accident and sank into the middle of the sea. There were 475 passengers on the ferry, mainly students who were going on a field trip. Only 172 people were rescued, mostly maritime police, while 304 people drowned, including 250 students. Many unsolved questions remain, like what was the president doing at that time? (she was out-of-contact for seven hours) and why were the passengers not rescued right away?

Many passengers could have survived if there was an immediate rescue attempt, however citizens had to watch the ferry sink in the middle of the sea without any help. Many issues and problems are intertwined in this tragedy, numerous citizens were outraged by the inability of the government, and the families of the victims were highly criticized by the right-wing party and its supporters, rather than gaining support from any sector of the society. PSPD presented how they continuously showed solidarity with the families impacted by the Sewol ferry tragedy and have been working to reveal the truth. This tragedy was one of the biggest reasons for Korea to have its peaceful and powerful candlelight movement for democracy and impeachment of the president. Therefore, it was very meaningful to visit PSPD to hear the vivid experience and strategies of its work.

Some years after the Sewol tragedy, the government started to send out emergency disaster alerts containing information of the human-made and natural disasters, such as big fires, micro dust, earthquakes, accidents etc., and how to evacuate or prevent danger to people who can be influenced. The emergency disaster alert has been informing people about COVID-19 after its outbreak, including traces of the confirmed cases in certain districts. Sharing information in general is very important when there is an outbreak of a disease for the citizens' right to know and for public health purposes, but we need to be aware of the possible risks of violating privacy rights in some cases too. As such, this article will discuss the discourse of contact tracing and information sharing in Korea, Germany and Japan.

Contact Tracing and Information Sharing Methods of Korea, Germany and Japan

Korea was known for its "Transparent Strategy" followed by its prompt reaction to the confirmed cases based on its data collection through contact tracing, and for the following epidemiologic analysis and counter-measures by the public health centers along with the pre-emptive guidelines provided by the Korea Disease Control and Prevention Agency (KDCA). Korea conducted contact tracing based on credit card records and GPS, which differs from that of Japan and Germany. The data collected from contact tracing of confirmed cases was shared on the KDCA website by categories and informed by emergency alerts to people residing or have visited the places where the confirmed cases had been to. This method had informed people to prevent them from contracting the virus and led them to get tested if they had visited such places. The legal ground for such data collection and data disclosure lies in The Infectious Disease Control and Prevention Act (hereinafter, Infectious Disease Act) which was enacted on February 26 2020. This law includes the citizens' "right to know information on the situation of the outbreak of infectious diseases and the prevention and control of infectious diseases and how to cope therewith, and the State and local governments shall promptly disclose the relevant information" under Article 6 (2).

On the other side, Germany and Japan have chosen to collect contact traces using mobile phone applications where people can register themselves. People can voluntarily register to such apps where the traces of

confirmed cases can be shared.

Japan's mobile phone application app COCOA (COVID-19 Contact Confirming Application) was designed by Microsoft and is available for Apple's iPhone as well as devices using Google's Android software (Reuters staff 2020). The app uses Bluetooth signals to detect contact with nearby users that last 15 minutes or more (ibid.) and are closer than one meter (Kurusu 2020). If a user later tests positive for COVID-19, their contacts can be traced and notified through the application (Reuters staff 2020). The application was developed by Japan's Ministry of Health, Labour and Welfare and offers multilingual support (Kurusu 2020). If you are alerted by the app that you have been exposed to someone with COVID-19, you can get priority treatment or testing. The exposure notifications are sent in a way that keeps all parties anonymous and withholds specific times and places where encounters occurred (Osaki 2020). Still, if contacts were limited over the past 14 days, users might guess with relative ease who the infected contact is and through that, there is a risk to privacy.

The app runs in the background and is completely anonymous until users want to insert their positive test results. It is up to the user to decide if they want to register if they are tested positive (Kurusu 2020). In order to register as positive, users need to correctly enter the processing number they received from their testing center. This ensures that only officially confirmed cases get to register as such. The app does not require registration or sign-up and does not collect personal information, such as name, age, gender, address, telephone

number, email address, or location. As the app uses Bluetooth and not GPS to track contacts, location data is neither collected nor necessary for the functioning of the app. The record of contacts with other users is collected and stored locally on the user's phone and deleted after 14 days. If users delete the app, all of the contact data is deleted too.

Discourses from the Civil Society in the Three Countries

Korea: Transparent information sharing should only serve public health purposes, not violate personal information rights

Basically, sharing information of a disease should top the duties for a government so that people can know what is going on, can prevent the spread, and can learn its consequences. However, some local governments sent out the emergency disease alerts to people in their districts containing identification information, which led to privacy issues. On this point, we will mainly refer to the joint statement, "COVID-19 Countermeasure, Necessity to Respect Data Rights", published by People's Solidarity for Participatory Democracy (PSPD) where the EPRIE alumni visited in 2019. PSPD's joint statement agrees that for public health purposes, personal data rights such as data self-determination rights can be at some extent limited. However, there is high demand to be cautious of excessive information sharing that does not meet public health purposes and it is vital that the emergency situation does not justify further daily monitoring after the pandemic comes to an end.

Balance between sharing traces

of confirmed cases and personal data protection

In Korea, traces of confirmed cases are informed to people through their mobile phones based on the Infectious Disease Control and Prevention Act. However, the problem lies in the fact that detailed standards of information disclosure have not been consented among stakeholders. Basically, it was possible for local governments to determine to which extent they would disclose the information of the contracted cases that occurred in their municipalities. Therefore, detailed routes and personal data of the confirmed cases were unnecessarily exposed, resulting in groundless criticism, assumptions and hate speech.

Minimize disclosure of personal information

The civil society has raised the issue of local governments revealing too much information of confirmed cases such as religion, gender, last name, nationality, or profession, which can severely infringe the privacy of individuals. After strong resentment among the civil society about this problem of providing unlimited details of personal data under the name of public health and common good, the Central Infectious Disease Prevention Committee announced a new guideline in September for local governments when revealing routes and data of confirmed cases. The new guideline bans any information such as gender, religion, and address (only districts are possible), which provide clues to specific individuals. In addition, when the local government assumes that they contacted all the people who were at or near the routes of confirmed cases, they are recommended not to disclose routes

or further information to the public.

A system to track epidemiological routes to prevent infectious disease shall not become a daily monitoring system

The Infectious Disease Act sets a legal ground for the central government to collect data from individuals such as credit card records, transportation card records, CCTV footage, and even GPS information. Telecom companies, credit card companies and the police collaborate to make an efficient system to reduce time tracking routes of confirmed cases. The civil society agrees that the efficient system to track confirmed cases has been effective to deal with the pandemic in the initial stage, however they express worries on data collection of individuals going out-of-control. To add, civil society stresses that a back-up plan is needed to prepare for cases when the collected data are unintentionally revealed or stolen. Therefore, there is high demand for the central and local government to discard all data collected for the purpose of preventing infectious disease. This system to prevent further infection shall only be there during the COVID-19 pandemic, but when the situation simmers down, then this system shall not remain as a daily monitoring system for people residing in Korea.

Germany: Debate around the German “Corona Warn App”

Initial attempts by the federal government to develop the app with a centralized approach met with loud resistance from civil society and experts. Europe’s largest association of hackers, the “Chaos Computer

Club” (CCC) has published guidelines for the development of contact tracing apps: accordingly, in addition to decentralized data storage, voluntariness, transparency and a minimal usage of data were named as the app’s pillars (Chaos Computer Club, 2020). Privacy advocates saw the danger that many users would not trust an app with a centralized approach, which would lead to less people downloading the app. Since a high number of users is crucial for this project, the German government opted for a decentralized approach after weeks of ongoing debates.

After the app was released, experts and activists found praise for the app. Even privacy advocates recommended that citizens download this app. However, months later a new debate has broken out as to the extent to which the app actually contributes to contact tracing. Critics hope for further updates with new features (Köver, Beckedahl, 2020) or even question the entire process (Berndt, Hurtz, 2020). In December 2020, the federal government talked about possible updates.

Japan: Not much discourse due to lack of debate

The Ministry of Health, Labor and Welfare (MHLW) Japan launched the tracing application called COCOA (COVID-19 Contact-Confirming Application) on June 19 2020. By November 26 2020, there were 20,610,000 downloads. In addition, 3,106 persons have registered that they were diagnosed as positive to COVID-19 into COCOA. However, Japan has a population of 126,020,000 (as of January 2020). That means only one in six people

uses the application in Japan.

A Japanese author of this article, Jotaro himself has not downloaded the application yet. He misunderstood how the application should have tracked a person’s movement history. However, he understood the application used not GPS but Bluetooth, thanks to writing this article. Compared to South Korea (for instance PSPD), there are no claims from civil society regarding tracing applications. However, why has the majority of people in Japan, including Jotaro not downloaded the application yet? He analyzed four reasons as to why people do not download the application.

First, distrust of the national government is quite strong among people (especially well-educated) in Japan. In September 2020, new Prime Minister Suga was elected by diet members. He basically took over the policy of former Prime Minister Abe. It looks like both Abe and Suga want to make Japan “stronger” by controlling citizens. For instance, the government is discussing forcing people to have a “My Number Card” which connects various personal information such as the amount of savings in the bank. Though MHLW officially announced they did not use GPS for tracing applications, he wondered if they might record movement history secretly for the use of other purposes rather than tracing the cluster of COVID-19 by the application. In addition, the current government placed economic recovery ahead of preventing the spread of COVID-19. Though the vaccine is still not ready, the government started the campaign called “Go to travel” and “Go to eat”, which allowed people to move all over Japan. As a result of this campaign, at the time of

writing, the number of positive cases of COVID-19 is increasing more and more every day. However, the government only asks people to wear masks and wash hands. The majority of people in Japan feel the government has not implemented anything to prevent the spread of infection for these 10 months. Jotaro assumes this distrust of the government makes people not cooperate and download and use the applications too.

Second, several technical issues happened after launching the application. For instance, there were some cases people could not register to the application when they became positive in early July. This also discourages people from downloading. Third, the follow-up of application is not sufficient. When a notice of close contact comes by the application, Jotaro's friend (male) cannot find what to do next. He connected to a phone, but the clerk could not answer clearly. Then he needed to quarantine voluntarily for several days. After hearing this story, Jotaro himself was discouraged to download the application even more. Fourth, the media has not broadcast and facilitated the use of tracing applications so much. On the news people mostly see how restaurants suffer by a soft lockdown. Television also reports how people move and enjoy daily lives, though the governor of the local government asks people to stay home as much as possible. Television news is too sensational to recommend downloading tracing applications.

The Liberal Democratic Party (LDP), a conservative party, won the elections because the opposition was too weak. Japan had experienced an economic downturn when the

opposition held the government from 2009 to 2012. This has brought people to support the LDP. However, COVID-19 has revealed how the current government cannot do anything to save lives from infections. It is time for people in Japan to consider what kind of society we want to create by ourselves after the COVID-19 crisis is over.

Conclusion

In conclusion, the roles of individuals, civil society and the media are very crucial in balancing the right to know and personal information rights, especially during this time. Contact tracing and information sharing are also crucial for preventative measures. This is why countries are using different data collection methods because contact tracing is a significant measure to prevent further spread-outs, especially when it comes to transmittable diseases in the initial stage. It is problematic to use the term "surveillance", especially when it comes to evaluation from Western countries to Asian countries, when discussing different contexts and data collection methods. Countries have contact tracing methods based on their different IT capacity, administrative capacity, and acceptance toward certain measures. However, information sharing and contact sharing have risks of violating personal data rights when there is a lack of standard for data disclosure and trust that the collected data will be discarded after the pandemic. Social evaluation of the countermeasures should be done after the pandemic ends, but it is crucial that citizens and civil society continuously monitor the process.

Likewise, the role of civil society and

journalists becomes more important than ever. Civil society such as PSPD play an immense role in monitoring the countermeasures that can lead to its respective risks. More importantly, civil society has a vital role in monitoring and influencing the media to report fact-checked articles in the post-truth era. During the pandemic, anxiety among people against a virus that is invisible reaches its peak, which means the media can be allured to stimulating articles that capture the attention of the public. Therefore, civil society should continue its keen assessment toward the policies and media, and journalists should continue fact-checking and complying to ethical guidelines for their articles during this time of heightened uncertainty so that we can be informed of the disease and prevention measures, pursue our rights to know, while protecting our personal information rights.

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