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International Obstacles To Social Integration

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International Obstacles To Social Integration

Intolerance in China, Japan, and the USA

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Abstract

This paper analyzes the role of inclusivity programs and the existing status of minority groups in China, Japan, and the United States. The paper justifies the need for evaluation by citing the wellbeing of international minority groups and the benefits of a more inclusive society, namely how advancing social integration helps to lower rates of local crime and corruption as well as lowering rates of ethnic tension, and strengthening ties between the government and minority individuals. This analysis of social integration cites numerous existing overviews of racial and ethnic issues around the world along with previously made analyses concerning social integration initiatives, such as the United States' affirmative action programs and their international equivalents. The analysis strongly indicates that such programs would be generally effective in all three nations, but would have to be tailored specifically to each country. The paper concludes by noting general complications that can arise from this process, and summarizing the findings of the related research as evaluated in the essay.

Introduction

General Introduction

Social integration is a complicated and multi-faceted issue that has been the subject of intense debate for many generations. Countries around the world have struggled with this issue, particularly in modern times following the advent of social media and the amplifying effect that it has had on social movements. In many parts of the world, social integration movements are still taking their first tentative steps, either due to extensively pervasive state censorship in nations like the People's Republic of China, or due to deeply ingrained social suffocation, as in countries such as the State of Japan. But, even nations that have had a strong and well-publicized history of fighting for social integration, such as the United States, are facing newfound complications with this process, as discrimination is being found again in policymaking through heavily disguised language. American civil rights activist and reverend Al Sharpton referred to this phenomenon during a speech in 2013 as "James Crow Jr., Esquire," a reincarnation of the infamous Jim Crow laws, which enforced racial segregation and regulated racial minorities to the status of second-class citizens in many parts of the United States during the 1900's (Blake 2013). Although not as openly discriminatory, as "(James Crow) writes… laws and puts it in language that looks different, but the results are the same," such laws could be even more dangerous in certain ways due to their inherently insidious nature, creating what some refer to as a system of racism without racists (Blake 2013) (Blake 2014).

Through an analysis on existing literature detailing the backgrounds of these nations, it seems that all three of the aforementioned nations are suffering from a disability to effectively communicate with their ethnic and racial minorities. If not countered with policies of social integration, this issue invariably results in the exclusion of minority groups from important social

institutions and creates noticeable tension between minority groups and the majority. While this issue may have been of secondary nature in the past, the modern world that is becoming increasingly interconnected has rendered the issue far more dire than it has been in previous years.

Context of Essay

In order to focus on a prominent keystone issue of social integration, this essay will focus primarily on the aspects concerning ethnic and racial minority groups, namely each nation's protections and programs for such groups, and their respective social attitudes towards immigrants. Other concepts such as gender inequality and religious discrimination, although also important to social integration and often directly linked, will not be focused on due to constraints of available time and essay space. This paper will analyze the aforementioned social factors of three different countries; China, Japan, and the United States. These countries were chosen due to their vast levels of difference concerning racial and ethnic homogeneity, their methods of protecting said minorities, and how society in general has evolved in relation to these methods. The nation of Japan has the highest level of racial and ethnic homogeneity and has historically tended to respond poorly to minority groups, and currently possesses very strict immigration policies (Webster 2011, 560, 561, 564, 565). China has relatively more cultural diversity, which appears to have been harnessed for economic benefits by the state while minority groups themselves face a constant push for cultural assimilation, and also has strict immigration laws, although some tend to be slightly more open towards minority groups and immigrants, albeit largely for economic reasons (Swain 1990). Finally, the United States has the

most racial diversity and protective legislation for minorities, along with a seemingly larger

amount of open intolerance towards different ethnic groups among the populace (Maraniss 2016).

The issue as defined by this paper is a general failure to effectively facilitate social

integration, including concepts such as political representation, economic opportunity, and

protections against discrimination, primarily in relation to groups such as established ethnic and

racial minorities. One of the best definitions of the development of social integration was coined

by famed Indian economist and philosopher Amartya Sen, who labeled it simply as "the process

of expanding human freedoms," particularly in terms of literacy, political participation,

uncensored speech, not being deprived of organizational resources, etc. (Cruz-Saco 2008). The

end goal of this research paper is to create a policy proposal and/or set of proposals that will help

each nation facilitate greater dialogue between majority and minority groups and further equalize

social standing between said groups. It should be noted that this essay does not equate social

integration with forced assimilation, as critics of the concept are often apt to assert due to

stereotypical negative connotations that "conjure up the image of an unwanted imposition of

uniformity" (Alcántara 1994, 3). Rather, social integration should be viewed as the process of

"creating unity, inclusion and participation at all levels of society within the diversity of personal

attributes so that every person is free to be the person she wants to be" rather than forcing

everyone to abandon their differences for the sake of societal stability (Cruz-Saco 2008). It

should also be noted that this essay does not ignore the natural differences in situations between

culturally diverse indigenous groups, culturally similar ethnic minorities, and culturally variable

immigrants, but respects the issues faced by each group as fundamentally similar. This further

shows the need to tailor policy solutions to each countries, as indigenous peoples of China would

not gain the same level of benefit from certain programs as would established ethnic minorities

in the United States or immigrant communities in Japan. The countries that are to be analyzed,

China, Japan, and the United States, all possess decent capabilities to create favorable standards

of living and good quality of living standards, but also struggle with social integration and the

various issues tied to it, albeit for differing reasons and to different extents.

Justification

Being able to understand the state of a country's level of social integration is essential to

discerning the well being of the relationship between the state and populace because it

demonstrates "the existence of social cohesion, a strong institutional foundation and a culture of

acceptance (Cruz-Saco 2008).   Studying the status of social integration creates a further analysis

of the "concrete networks of relations and institutions" that can either support or destabilize local

groups at any given time, as well as assesses the nature and quality of relationships between

individuals and groups with political or economic power and those without (Alcántara 1994, 8).

However, the importance of social integration is greater than simply a nation's social health.

Societies that promote the integration of social minorities through "inclusive policies that reduce

economic inequality and poverty, and promote sustainable and equitable development" tend to

be generally better off in a number of calculable areas (Cruz-Saco 2008). In comparison, nations

that contain the highest levels of social exclusion frequently find that normalized discrimination

heavily exacerbates "ethnic and religious conflict, and encourage(s) participation in illicit and

illegal activities" as well as increase the chance of corruption in local governments (Alcántara

1994, 4,6). Crime rates have been shown to skyrocket in areas that have weaker levels of social

integration, which is largely due to a lack of a "consensus in norms, values, and goals," as well

as "cohesiveness and social solidarity" and "a sense of belonging… among persons living in the

community in question" which divides the community on an individual or factional basis and provides significantly fewer ties to groups hurt by such actions (Crutchfield 1982, 468). Ethnic conflict, an issue that has become an unpleasant calling card of the 20th century, is an unavoidable consequence of social exclusion, as disadvantaged people tend not to react kindly to systemic inequality on the basis of race or ethnicity (Alcántara 1994, 10). Ethnic conflict is, by its very nature, reliant on grievances among different ethnic groups, and social inequality is one of the greatest catalysts of this sentiment, and the effects of tension between these groups can have effects that last for generations (Alcántara 1994, 10, 13). Going hand-in-hand with this conflict is governmental corruption. As there is often a racial or ethnic majority that controls most of any given government, when ethnic tensions begin to arise, individuals in power are frequently pressed to make use of their power specifically in a way that aids their own faction (Solivetti 2010, 144). This can further inflame ethnic tensions as this form of corruption directly shakes the ability of ethnic minorities to hold faith in the working processes of their governments, which creates the perception that the government itself is actively working against them (Solivetti 2010, 144). This in turn feeds directly back into ethnically related crime rates and conflict between ethnic groups. In brief, social integration is not simply an issue of social harmony, but a matter of security and governmental integrity.

Furthermore, as the world becomes more and more globalized, and information concerning the economic and political status of other countries becomes more available to the everyman, increased movement of people is inescapable, and has had several very noticeable booms in the 20th century alone (Sandercock, 2003, 20, 21). As a result, many individuals from poorer or more repressive nations frequently attempt to move to countries with better economic security or personal freedoms, and in reaction, many people already living there may be

somewhat wary of the newcomers, particularly if they hail from nations with cultures very

different from what they are used to (Sandercock, 2003, 20, 21). Since the United States, China,

and Japan currently hold the world's three most powerful economies, it is unsurprising that all

three countries have seen relative increases in immigration applications to their respective

nations (Bajpai 2016)(Webster 2011, 572). The National Bureau of Statistics in China estimated

that almost 800,000 international immigrants were living in China by 2010 (Haimei 2011). Over

the last decade, Japan's ministry of justice has reported a peak of approved naturalizations of

over 16,000, with the rate currently hovering around 11,000, and the United States Department

of Homeland Security has reported seeing an average of over a million new legal immigrants per

year in recent times (法務省 2014) (Monger and Yankay 2014). While increases in social

immigration can lead to many potential economic benefits due to increases in potential labor,

public perception is often much more fickle, and can lead to increased levels of paranoia and

xenophobia among the established population, especially when "long-standing notions of

citizenship and national identity" are called into question (Sandercock 2003, 20). This in turn

can thoroughly destabilize the existing social order and escalate tensions between racial and

ethnic groups across the board, and "xenophobic fears can quickly turn into territorially based

racist politics as the new mix of cultures projects itself onto the urban landscape," a problem that

has grown even larger with the creation of the modern social media (Sandercock 2003, 20).

Because of this inescapable trend, advances in social integration must be seen as necessary to

accommodate influxes of people and maintain the status quo.

Case Study: China

China has a very unique set of issues to address for this research paper, most notably because the government is currently working in almost the opposite direction of social integration, preferring cultural assimilation or cultural commodification as alternatives. The Chinese government maintains a stance referred to as "Official Marxist cultural evolution theory" which argues that minority groups are less culturally evolved that the general populace, but can still eventually assimilate, which effectively promotes two different images of minority groups, with one being backward and primitive, and another being pure and exotic (Swain 1990)(Montefiore 2013). This rhetoric is described by Zang Xiaowei, a professor of Chinese Studies from the University of Sheffield as a method of bolstering the central government's legitimacy of being able to govern ethnic sections of China, due to their alleged cultural inferiority (Hu 2012). But even with this rhetoric set aside, the political and living situations of ethnic minorities in China are thoroughly abysmal. A report from *Cultural Survival Quarterly* asserts that many rural minority groups live in allegedly "autonomous reserves," which govern themselves only to the extent that the state allows them to, and have their cultures heavily commoditized in order to feed the national tourism industry (Swain 1990). Many of these reserves are almost criminally underdeveloped by comparison to the coastal cities where the general populace is much more ethnically homogenous. Most development in such areas is solely for the benefit of tourists, so as to avoid certain impressions of the government, when in truth, "the central government is not providing money to improve the standard of living" of the people in these reserves in any real capacity (Swain 1990). Further adding injury to the insult is the fact that most if not all profits from tourism tend to go to the state, and local populaces are left with practically nothing (Swain 1990). One example of this can be found in Tibet, where the

government constructed a helicopter pad, landing strip, and tourist village to help accommodate

a planned increase in tourism, but also relocated a number of Tibetan villages in and around the

involved park, which effectively removed the local Tibetans' ability to directly benefit from the

newly established infrastructure (Swain 1990).

In terms of promoting tourism, China has maintained a very different stance on racial and

ethnic integration than it has shown in practice. It was reported in 2013 that the Chinese

government, in an attempt to show pride in its multicultural society, would release a number of

propaganda films to publicize its 55 ethnic minority groups including the "Hui, Manchu,

Mongols, Uyghurs and Tibetans," likely to increase its soft political power both at home and

abroad (Montefiore 2013). However, despite its alleged pride in the status of China as a

multicultural society, governmental propaganda frequently depicts various minority groups as

little more than "harmless entertainers who twist and twirl in bright costumes and hats," with

such groups making regular appearances on state television, which has the effect of exoticising

them, similar to the historical European use of the term "noble savage," when describing Native

American tribes (Montefiore 2013). Furthermore, the commoditization of China's ethnic groups

has allowed the government to define the "ethnic commodity" itself, and how it relates to the

nation as a whole (Swain 1990). This kind of "ethnic tourism" has the effect of integrating the

various minority groups into the state economy, but further isolating them from the Han majority,

as it enforces the idea that they are fully separate entities (Swain 1990). To this effect, many

citizens in the minority groups have very different views of themselves than those prescribed to

them by the Chinese state, and such attempts to assert the state's appreciation of multiculturalism

can have adverse effects. One such individual is a Tibetan poet and activist named

Tsering Woeser, who recently published a book titled, *Immolations in Tibet: Shame of the World*

(Montefiore 2013). The book, which describes the 120+ Tibetans who have committed acts of

self-immolation in order to protest Chinese rule, which she argues has turned Tibet into a "giant

prison" was first published in French outside of China, as the state does not allow literature

containing such levels of dissidence to be published as it may be ironically considered "harmful

to the unification and solidarity of (the) nation" (Montefiore 2013). Woeser asserts that, unlike

the perceptions peddled by the Chinese state, Tibet does not deserve to be scorned as culturally

backward, or needlessly praised as socially pure, asserting that Tibet "is a normal country where

people live – just like any other" and that such perceptions can have the effect of overly

simplifying the Tibetan populace (Montefiore 2013). Woeser is not the only author to have her

work censored by the Chinese government. Even in terms of more entertaining literature, many

Han writers tend to heavily romanticize ethnic characters in their stories, and minority writers

have a tendency to avoid contemporary writing, instead focusing on stories of the past, before the

modern Chinese state (Montefiore 2013). Another group that has spoken out against the

government's imposition of cultural stereotypes is a Uyghur band known as Six City, who assert

that "There is really no genuine public discussion about China's ethnic minorities and their place

in larger society, much less a discussion that includes the voice of the minorities themselves"

(Montefiore 2013). The members of the band went on to say that they feel as if the government

treats them like clowns and only cares if their band can play traditional Uyghur folk music,

rather than hip-hop or pop, and that the most important issue for their people is to establish their

own identity for the world to see, rather than have one dictated to them by the state (Montefiore

2013). Over the years, China's complicated relationship with its minorities has sparked

numerous events of riots and unrest, particularly in the outer regions, such as Tibet, Inner

Mongolia, and Xinjiang (Montefiore 2013). The Uyghur home region of Xinjiang, has recently

experienced a great influx of Han Chinese from the coastal areas, which has spread even more

frustration to the Uyghurs, who feel like the Han are taking all of the local jobs and attempting to

"Hanifiy" the territory (Ives 2010). This is coupled with the government's restrictions on

religious freedoms, an issue that is very important to the majority Muslim Uyghurs, as well as

commonplace typecasting of the Uyghurs as terrorists and a lack of protection against workplace

discrimination (Hu 2012). Tensions between the groups have recently even resulted in the

occasional act of violence against what is perceived to be a cultural invasion on the part of the

Han, including a series of riots in 2009 that killed almost 200 people, both Uyghur and Han (Hu

2012) (Park 2014).

One tool used by the state to aid in the process of cultural assimilation is the education

system. Many examples of this are seen in governmental mandates that by certain years,

educational texts in different provinces must be written completely in Chinese and contain

appropriate levels of state-approved Marxist philosophy (Ives 2010). However, mandates such

as this have been shown to create notable levels of dissatisfaction among ethnic populaces,

particularly in Tibet and Xinjiang, which has further distanced the local peoples from the

government in Beijing (Ives 2010). To China's credit, over the past couple decades, the nation

has implemented "minority preferential policies" in order to help the children of minority

families gain access to higher education, in addition to certain other advantages (Hu 2012).

After the communist revolution, a number of minority focused universities, such as the Minzu

University of China were opened that, as opposed to requirements for lower level schools, sought

to teach minority students using their native language and focus on promoting awareness of their

ethnic culture (Ives 2010). Universities such as Minzu offer advantages such as "lower

admissions standards, extra points on entrance exams, (and) one-year remedial training courses"

to help counterbalance the preexisting educational advantages already enjoyed by many Han Chinese in the larger cities (Ives 2010). However, these attempts at better educational equality and greater educational opportunity has not been without complications. In outcries not unlike those seen in the United States, and for similar reasons, many ethnic Han Chinese have protested policies that benefit minority individuals due to perceptions of unfairness towards the majority, despite reported success in terms of increasing the percentages of ethnic minorities in institutions of higher learning (Hu 2012). Some Han assert that such policies give an unfair advantage to minority citizens that live in large cities such as Beijing (12% of the total minority population), and do not suffer from shortages of educational resources (Hu 2012).

Unfortunately, the current policies helping to get minority students into college are not even ideally effective as they currently exist, as they continue to suffer from differences in levels of funding from the government (Ives 2010). Although acceptance rates in colleges such as Minzu increased by 90,000 students between 2005 and 2010, the acceptance rate for the general populace is 38% higher, with the vast majority of the difference being made up of Han citizens in the wealthier provinces (Hu 2012) (Ives 2010). This, combined with the fact that schools in coastal provinces are much better funded and much harder to get in to, especially for minorities, creates a sharp divide in the nation's educational goals, as roughly 80% of China's minority groups maintain overall education levels that are well below the national average (Ives 2010). Critics have asserted that this is partially due to the liberalization of China's economic policies, which has resulted in market-based universities, the ethnically-focused of which have had much difficulty keeping up with their better funded counterparts in the coastal regions (Ives 2010).

Case Study: Japan

Throughout recent history, Japan has had a very unfavorable relationship with minority groups. This is partially due to the fact that the government of Japan has been attempting to create a more and more ethnically homogenous nation-state since the Meiji period in the late 19th century, and even today, nearly unsurpassable in terms of modern ethnic homogeneity (Webster 2011, 561). Likely as a result of this, Japan is currently the only developed country in the world that still lacks anti-discrimination laws (Krieger 2015). While not often openly violent, discrimination against ethnic and racial minorities is heavily ingrained in Japanese society, in that "many companies, including the major ones, will not hire minorities… students from the best schools will not work for companies that do. (And) to marry a minority person is unthinkable" (Weightman 2011). Despite this, the central government has "long maintained that racism and discrimination don't exist in Japan," but recent events have made this claim more and more difficult to back up (Krieger 2015).

One of the most noted minority groups suffering from racial and ethnic abuse is the Ainu, natives of the island before the ethnic Japanese arrived. The government of Japan ordered for the Ainu people to be assimilated in 1899 with the passage of the Hokkaido Former Aborigine Protection Act, which strongly encouraged Ainu civilians to submit to "Japanization"" by assuming Japanese names, speaking the Japanese language, and engaging in farming, day labor, and other ostensibly Japanese jobs" which later led to the government providing welfare assistance after the Ainu were seen as satisfactorily assimilated (Webster 2011, 564). However, even if the past government asserted that the Ainu had been sufficiently Japanized, a significant stigma still exists towards individuals who identify as Ainu, which is why even though it is

thought that as many as 300,000 Japanese people could claim Ainu ancestry, only a fractional

25,000 are willing to do so (Webster 2011, 565)

Another group that is frequently subject to institutionalized discrimination is the Zainichi,

who make up the vast majority of Japan's ethnic Korean populace, with Zainichi being used

specifically to describe ethnic Koreans who can trace their ancestry back to the forced migration

of Koreans to Japan during WWII, which was thought to be over two million by the end of the

war in 1945 (Webster 2011, 566). In modern times, there are thought to be at least half a million

Zainichi in Japan, but despite being permanent residents who are well assimilated to Japanese

culture and often not knowing Korean or having any other ties to the country, the Zainichi are

often treated quite badly and assumed to be irredeemably un-Japanese (Krieger 2015). A very

large part of this issue stems from misinformation deliberately spread by hate groups such as the

Zaitokukai, an ultranationalist hate-group that uses Japan's "liberal protection of speech to harass,

intimidate and silence Zainichi with noisy street protests and attacks online" and aims to repeal

laws that grant the Zainichi "permanent residency status and entitlement to health care, welfare

and social security" (Krieger 2015). In recent years, the Zaitokukai have become significantly

larger, and have prompted anti-Korean rallies in cities across Japan, where rhetoric referring to

Koreans as parasites and criminals is common, as are calls for the deaths of Koreans (Krieger

2015). One particular rally in Osaka in 2013 gained international attention when a 14 year old

Japanese girl was recorded as saying that she hated Koreans and wanted to kill all of them, going

on to suggest a massacre similar to the notorious Rape of Nanking, to which she was received by

cheers of approval from the onlookers (Krieger 2015). In that same year, in a rally outside of

Tokyo, the leader of the Zaitokukai, a man using the alias: Makoto Sakurai, made a statement

that critics have since compared to rhetoric used by American presidential candidate Donald

Trump, saying "Many Japanese are losing their lives because of crimes committed by Korean residents. Murder. Robbery. Arson. We are just saying that people who don't like Japan should go back to their own country" (Krieger 2015). The final insult added to moral injury of this statement was released later by a Zaitokukai spokesman, who, in a manner uncomfortably in line with federal rhetoric, claimed that the idea "That Zainichi are discriminated against is a delusion," further dismissing the legitimate concerns of Japan's Korean population (Krieger 2015). Although the Zaitokukai are viewed as a fringe group, the type of fear and distrust that groups like them spread in very heavily ingrained in many aspects of the greater Japanese government and other social organizations.

One example of general paranoia concerning non-Japanese individuals came about in 2004, when *Nature Magazine* released a report that the Japanese government was working on a genetic criminal database created specifically to target non-ethnically Japanese individuals, which quickly drew the ire of many scientists and human rights activists who feared unjust usage of such a system (Cyranoski 2004). The database would be used to identify suspects' "ethnicity, blood type, metabolic enzymes, hair and skin pigment proteins" among other things, and over the first four years, this purportedly discriminatory project was estimated to have costed the Japanese government at least 153 million yen, which, at the time, was roughly 1.4 million US dollars (Cyranoski 2004). According to the researchers, the database would "only be used to narrow in on foreign criminals or victims and not to discriminate against individuals or ethnicities" although many critics asserted that this rhetoric was little more than a smoke screen to mask the true intent of the program (Cyranoski 2004). Defendants of the project, including the Japanese authorities, often cite an increase in crimes committed by foreigners as grounds for justification, despite records showing that the rates of such crimes have been decreasing, which leads critics

such as members of the Japanese chapter of Amnesty International to label to project as a "sign

of moral panic," compounding with the government's astonishingly high conviction rate of 99%

(Cyranoski 2004). Koichi Hamai, a criminologist who worked for 19 years at the justice

ministry was quoted saying that non-Japanese people have become a scapegoat for crime, and

even though crimes committed by foreigners have been decreasing, the mere existence of the

program could prompt "a dangerous prejudice" from the populace (Cyranoski 2004).

Another, more specific, example is that of a Zainichi woman from Osaka, whose boss

had begun to share photocopied handouts containing heavily offensive comments about the

Zainichi, claiming, among other things, that were inherently dishonest and avoided paying taxes

(Krieger 2015). The ignorance of the general Japanese populace was demonstrated shortly

afterwards when she was questioned by some of her colleagues concerning the truth of the

propaganda (Krieger 2015). The response to her complaints from the Labor Standards Bureau

were that such statements were considered free speech, and therefore protected, while the

company she worked for, Fuji Corp, offered her the choice of continuing work and ignoring the

incident, or resigning, as they later noted on their website that the woman's claims of

discrimination were "groundless" (Krieger 2015).

In line with this type of racialized rhetoric, Japan's policies concerning immigration are

expectedly strict. Over the years, the Japanese government has drastically attempted to curb the

potential increase in minority populations by "limiting the number of foreigners allowed into

Japan, tightly policing citizenship requirements, expelling ethnic others, privileging the Japanese

diaspora in immigration policy, assimilating indigenous persons and ethnic others, and

maintaining a rigid refugee regime" which helps in maintaining a powerful ethnic majority

(Webster 2011, 561). One example of this was the Immigration Control Act of 1989, which

called for further limiting influx of non-Japanese Asians while "welcoming "back" ethnic

Japanese from countries such as Brazil, Peru, and the United States (Webster 2011, 563).

However, despite Japan's resistance to immigration, the nation itself may soon be in dire straits

if such restrictions are not loosened. This is due to the fact that "23.1 percent of Japan's

population is over the age of 65 (and) Japan's age dependency ratio, the ratio of people older than

64 to the working-age population was 39 as of last year" creating a deficit of young and able

workers (Kapur 2013).

To date, Japan remains the only developed country without federal anti-discrimination

laws, but small societal movements seem to be gaining prominence (Krieger 2015). An article

published by *Al Jazeera* reported that in spite of the deplorable issues with social integration in

Japan, small and sporadic burst of progress are becoming evident, as over 100 local governments

in Japan have formally condemned hate speech, and last year, the major city of Osaka became

the first Japanese city to pass an anti-hate speech ordinance (Krieger 2015). The Japanese

Supreme Court also recently upheld a legal ruling that forced the Zaitokukai to pay roughly

$100,000 to an elementary school in Kyoto after members were caught standing outside of the

school and shouting at ethnically Korean children, saying that they were "cockroaches and

children of spies" (Krieger 2015).

Case Study: USA

The United States lies on the opposite end of this relative spectrum, as over the past century and

a half, the American government has worked to create and enforce policies to curb intolerance

and exclusion towards minority groups, including seven civil rights acts from 1866 to 1991,

which promoted the rights of racial minorities, most notably those of African descent, as well as three enforcement acts empowering the government to enforce anti-discrimination (History, Art and Archives 2008). However, the government's high levels of protection of protest and free speech has allowed for an exceptionally high level of backlash from many vocal segments of the populace (Plous 2003). While a slight majority of the population continues to support such programs, many interest groups have sprung up and begun perpetuating the concept that the playing field has been leveled for minority groups, and that the laws are no longer needed (Plous 2003). However, national polls continue to reveal that this is not the case, especially concerning Black and Hispanic communities, despite the widespread nature of such misinformation. According to the U.S. Bureau of the Census, at the turn of the century, "black people continue(d) to have twice the unemployment rate of White people, twice the rate of infant mortality, and just over half the proportion of people who attend four years or more of college" (see Figure 1) and rate have yet to improve to an extent that they are even close to equal (Plous 2003).

Figure 1: Standards of Living for Black Americans

Common Standard of Living Indices
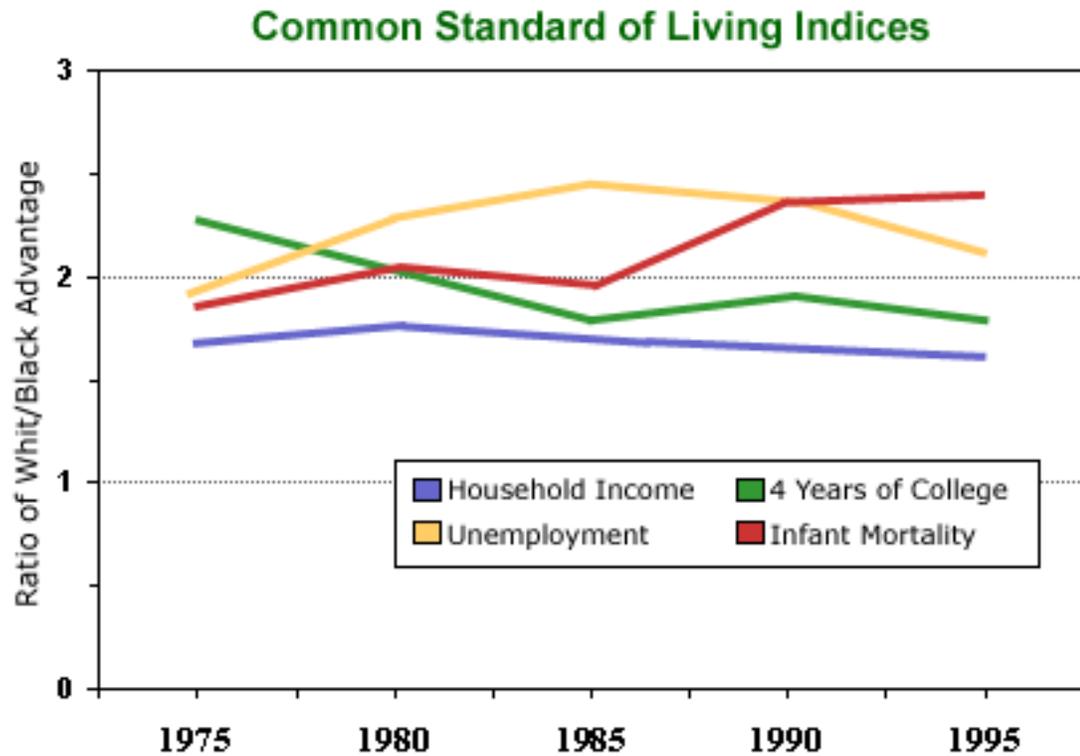
Despite Black gains in median family income and the number of students attending college during the past 25 years, the ratio of White-to-Black advantage has remained virtually unchanged with respect to several common standard-of-living indices (based on data from the U.S. Bureau of the Census, 1984, 1994, 2000).

Source: (Plous 2003)

One area where this backlash remains the most notable is college admissions. Despite studies such as one from the Pew Research Center that found Americans have supported affirmative action programs in college admissions by roughly two-to-one in 2014, the use of such practices has become an exceptionally vitriolic issue with legal protests eventually leading to bans on the practice in the states of California, Washington, Michigan, Nebraska, Arizona, Florida, New Hampshire, and Oklahoma (Drake 2014)(Potter 2014). Political analysts in the Pew Research Center have since noted that support for affirmative action programs, especially college-related, is largely subject to a "racial and partisan divide," in which white people are

roughly 24% less likely to support such programs than black or Hispanic people, and

Republicans are 35% less likely to be supportive as compared to Democrats (Drake 2014). The

constitutionality of affirmative action programs related to college admissions is somewhat

difficult to pin down, due to the reactions from the judicial branch being largely dependent on

the language used in the criteria of each individual university. The state of Michigan has been

facing issues about this for 20 years, with different schools getting different rulings based on

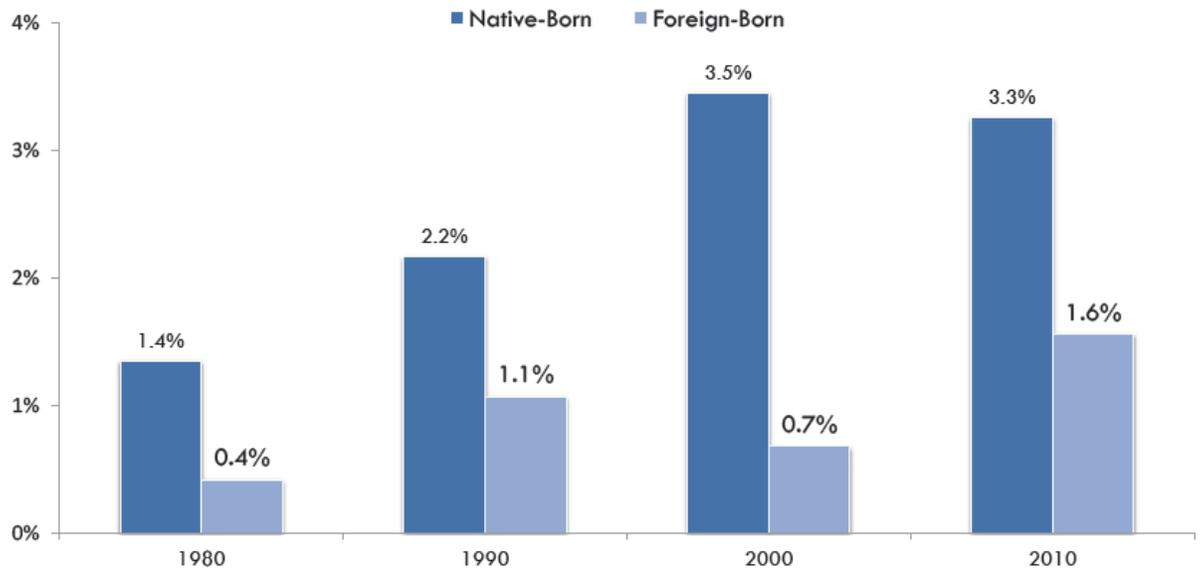how they conducted their adherence to affirmative action policies (Drake 2014).

As if misinformation concerning the current level of social integration were not enough,

recent political debates have begun to exacerbate racial and ethnic tensions in many parts of the

nation. Some of the most recent examples come from numerous clashes outside of political

rallies for right-wing presidential candidate Donald Trump. An analysis by the *Washington Post*

noted that "the clashes almost always feature an uncomfortable racial component as… many of

the protesters are black or Latino, while Trump's crowds are almost entirely non-Hispanic whites"

with critics of such rallies frequently drawing parallels to historical hyper-nationalist groups,

such as Germany's former Nazi party (DelReal 2016). To this extent, racial and ethnic tensions

have begun to seep into the very concept of national patriotism. One example of how this affects

communities at a very basic level was seen in 2015, when school administrators at the local high

school of Jackson Hole, Wyoming decided to cancel a homecoming traditional celebration called

"America Day" citing fears that it would alienate some of the students (Starnes 2015). One

concerned parent wrote his concerns over what critics perceived to be a rampant case of political

correctness, saying "I don't care what race or religion you are, you live here, benefit from the

schools, enjoy tax benefits or whatever – your (sic) an American," while a New York Post article

asserted that a better response would have been to "explain to those teens that they are

Americans – as entitled to take pride in this nation and its flag as kids whose forebears have been

here for generations" (Starnes 2015). Unfortunately, despite inclusive-minded protests, the issue

behind the exclusion of the celebration from the homecoming week was that a number of

students, namely from more recently immigrated families, had reported previously feeling

singled out by the concept, as critical masses of pro-American sentiment were feared to turn into

unchecked anti-immigrant sentiment, or anti anything that wasn't considered by some to be

"mainstream American," and to this extent, Jackson Hole High School has not been the only

school to take similar actions due to such concerns (Starnes 2015).

On the basis of immigration, although the United States is relatively more open to new

citizens and inhabitants than nations such as Japan, the massive amount of ethnic tension that has

recently arisen has caused issues with discussions on related policies. Although numerous

politically involved individuals, such as Donald Trump, have based their rhetoric on the idea that

incoming immigrants are dangerous to American safety and jobs, studies show that the opposite

is likely true. According to studies done by the American Community Survey, immigrant men

are less than half as likely to be incarcerated as native-born citizens, and has remained

significantly lower for at least the past 40 years (American Immigration Council 2015). Various

other studies have recorded immigrants as displaying lower levels of violent and anti-social

behavior, and even those who did commit crimes were significantly less likely to become repeat

offenders (American Immigration Council 2015). Despite common misconceptions concerning

recent immigrants, all available evidence supports the idea that immigrants are inversely

connected to crime rates, rather than directly (American Immigration Council 2015).

Figure 2: United States Comparative Incarceration Rates

Figure 5: U.S. Incarceration Rates of Men Age 18-39, by Nativity, 1980-2010

Native-Born   Foreign-Born

- 1980: Native-Born 1.4%, Foreign-Born 0.4%
- 1990: Native-Born 2.2%, Foreign-Born 1.1%
- 2000: Native-Born 3.5%, Foreign-Born 0.7%
- 2010: Native-Born 3.3%, Foreign-Born 1.6%

Source: Kristin F. Butcher and Anne Morrison Piehl, Why are Immigrants' Incarceration Rates so Low?
(Cambridge, MA: National Bureau of Economic Research, July 2007), Table 2; 2010 ACS.

Source: (American Immigration Council 2015)

Related assertions concerning undesirable effects on the local economy have since been also rebuked. Studies going back as far as 1989 have asserted that there is no evidence that immigration, either legal or illegal, "had a significant adverse effect on the earnings opportunities of any native group" and that illegal immigrants, although generally paying less in public fees than regular citizens, also tended to not use anywhere near the same level of public resources, which more than covered the differences in fiscal amount (Simon 1989, 151, 282).

Policy Recommendations And Complications

General Overview

While each nation has different needs for potential programs, in accordance to their social styles, one key aspect that would arguably be able to aid in the struggle for multiethnic acceptance is the formation or enhancement of affirmative action programs. The endgame for each nation as proposed by this research paper is roughly the same, but the necessary criteria for each country have to be tailor fit to its political and social environment, particularly in instances where assimilation is currently viewed as preferable to integration. In terms of state actions, studies show that, when done correctly, affirmative action style programs can help to get individuals belonging to minority groups a foot in the door, and associated financial programs can help poverty afflicted communities work on a more even playing field as the citizens from the national ethnic majority. Additionally, developmental programs can be quite beneficial for areas inhabited by minority groups where basic infrastructure is considered lacking in comparison to the rest of the country, although the extent of this will vary with the country. Perhaps one of the most important potential programs that can help each nation's varying situations is the implementation of cultural sensitivity programs which have been shown to be "effective in reducing poverty and building stronger communities" in a large variety of nations, and can help alleviate common misconceptions regardless of the respective cultural differences between the majority and minority groups (Cruz-Saco 2008).

One primary complication with measuring social integration is that, because it is qualitative in nature and not only capturable with numbers via proxy variables, it can be skewed one way or another relatively easily through outlying variables, while numerous other problematic variables may be left unaccounted for (Cruz-Saco 2008). Another notable

complication, particularly when working within city planning systems to implement changes is

that these planning systems overwhelmingly reflect "the norms of the culturally dominant

majority, including the norms of how that majority likes to use space" and tend to avoid concerns

not directly felt by the ethnic majority (Sandercock, 2003, 21). Yet another issue with the

development of social integration programs is that social integration is an exceptionally complex

concept and cannot always be solved by removing exclusionary statuses of marginalized groups

(Alcántara 1994, 6). In fact, unless programs are planned appropriately, policy makers run the

risk of their programs becoming economically, and sometimes ecologically, unsustainable,

which mandates the necessity of an analysis of what is to be further included in society, and on

what terms (Alcántara 1994, 6). Also, without proper guidance and concern for the maintenance

of culture, such programs can indirectly lead to an "imposition of uniformity" which is exactly

what this essay hopes to avoid (Alcántara 1994, 6). Also, social integration programs can face

fierce backlash due to the need to sometimes disintegrate existing social relational systems that

create social exclusion, especially when economic concepts are involved, with the end of slavery

in the United States serving as a prime example (Alcántara 1994, 4).   Because of these issues, it

is necessary to exercise great caution when selecting potential programs.

China

Although China would potentially benefit the most from the aforementioned general

programs, the mindset under which the state agencies operate will be a thoroughly unpleasant

obstacle, due to the nature of their current state philosophy seeming counter to the goals of this

essay. Unfortunately, this rhetoric is used to help legitimize the state's right and duty to govern

the "less advanced" minorities, making the state loath to part with it (Hu 2012). The state dogma

is only effective as long as minority groups can be portrayed as under-developed. Another

fundamental complication concerning social integration that the state itself currently has little

power to deal with, which is the fact that a number of minority groups, namely the Tibetans and

Uyghurs, are likewise uninterested in large-scale social integration. The reason for this is,

historically speaking, neither of these provinces have ever wanted to be part of China, and have

long desired increased autonomy up to the point of their own independence (Lynch, Marks, and

Pikowicz 2011) (Park 2014). Because there is so little cultural and societal connection to the

government in Beijing, many in these groups would likely see little value in more thorough

social integration, if they even believed it was viable. However, as China currently possesses the

largest standing military on the planet, and has made clear its intentions towards its provinces, it

is clear that independence from China is not on the table (IISS 2015). Because of this, in order

for social integration to move forward in any meaningful way, both the Chinese government and

minority groups in China will need to embrace the idea as beneficial. As far as actual programs

go should this monumental step ever be reached, a significant part of the potential solution may

already be under development by China's autonomous island city of Hong Kong. In recent years,

the domestic government of Hong Kong has made a number of steps towards addressing issues

with racial and ethnic integration, one of the largest being a state survey of households with non-

Chinese schoolchildren and what their financial situation is (Chow 2015). A number of other

policies have been proposed, such as hiring more ethnic minority citizens into the civil service,

reconsidering the need for Chinese language requirements for certain jobs, and recognizing the

capabilities of using other languages in the recruitment processes, most helpfully for jobs that

would provide direct service to the general populace (Chow 2015). The regulations concerning

additional languages are particularly important because when only one language is accepted by

the general establishment, it can create great difficulties for all aspects of life, including getting

into good schools, obtaining decent jobs, and interacting with the nation as a whole (Chow 2015).

If these programs are proved in coming years to work in a place as ethnically varied as Hong

Kong, it is highly possible that they could work elsewhere in China. All that is required to begin

the process is the mutual will to do so.

Japan

One of the first steps towards better social integration in Japan is community outreach

and education against perpetuated stereotypes that link minority groups to crime, due to

aforementioned prejudices that are widespread within Japanese society. Although cultural and

racial sensitivity programs will take time to gain effectiveness, they are a useful and effective

step towards eliminating ignorance-based prejudice against minority groups (Cruz-Saco 2008).

Due to the heavily ingrained nature of discrimination and xenophobia in Japan, these programs

will likely be most effective when they are directed at governmental offices, businesses and

schools. Civil rights advocates in Japan, such as human rights lawyer, Yasuko Morooka, have

claimed that education, especially in schools, "is essential to eradicating hate speech,"

particularly in relation to anti-Korean sentiment spread by groups like the Zaitokukai (Krieger

2015). These programs will also likely amplify the small pockets of outspoken social awareness

in certain Japanese cities that have remained dormant until a few years ago. This can potentially

help place a greater societal emphasis on anti-discrimination ordinances and bans on hate speech

through social action, as can continuously pursuing anti-hate speech lawsuits that directly

challenge the comfortable lie that discrimination does not exist in Japan (Krieger 2015).

Although Japan has much ground to cover in terms of anti-discrimination laws, this can

potentially be eased by a communal push on the international field. While advances in

international law may not be exceptionally useful to China or the United States, Japan's record

for following international law, with only a couple minor exceptions, has been stellar, and in a

number of recent court cases, plaintiffs have cited international law as a method of reviewing

applications of Japanese law, and been successful in their attempts (Webster 2011, 558-559).

This has been evident since the early 1980's, in which the state of Japan has been seen "both

revising discriminatory laws and instituting new, more protective ones" in order to conform to

internationally agreed upon principles of International Human Rights Laws (Webster 2011, 559).

Even in the event that Japanese policies remain unchanged, IHRL can "provide plaintiffs a legal

basis, additional moral suasion, and a broader panoply of standards by which to evaluate state

policy," all of which are desperately needed in this situation (Webster 2011, 558). Therefore,

while international law cannot fully solve Japan's issue with social integration, it can certainly

help to move the process along by creating a kind of forum to "challenge state laws and policies"

and can further help Japan "recognize ethnic others, improve its treatment of them, and endow

them with certain unalienable rights" as are appropriate to a nation of Japan's stature (Webster

559).

United States

Potential solutions for the United States are inherently from that of China and Japan due

to their pre-existing record with attempting to further social integration and the toxic rhetoric that

is now often associated with such efforts. One potential solution may lie in the idea of

refocusing policies away from outwardly racially based programs, and towards the variables that

make them effective. To aid better access to higher levels of education through university

acceptance rates, numerous colleges have put together programs to pick up the slack left by

revocations of affirmative action policies, such as creating minimum percentage plans for all

local high schools to better cover geographical diversity, creating more income-based

scholarships, and giving socio-economic status a greater role in the admissions process to allow

for more less-wealthy individuals better collegiate access which would focus disproportionately

on non-white applicants (Potter 2014). The concepts of increasing admissions outreach to lower-

income communities and eliminating legacy preferences have also proved reasonably effective

(Potter 2014).

Another method of promoting social integration in the United States is the removal of a

key instrument of social exclusion, which exists in the form of covertly racist criminal penalties

and related laws. Earlier this year, a chief aide who served in the Nixon administration admitted

to the fact that many policies included in America's "War on Drugs" used statistics based on race

to directly affect racial minority groups on an exponentially higher scale, for political purposes

(Hanson 2016). These policies, and many based off of them, included much higher punishments

for the usage or sale of drugs that were more common among non-white populaces, as well as

creating minimum mandatory jail sentences for low-level drug offenders and the related laws

that prevent anyone who has been to jail from voting, which has directly contributed to the large

disproportion of the races of prison inmates and why "one out of three African-American males

is forbidden by law from voting" in the United States (Hanson 2016) (Knafo 2013). In recent

years, politicians from both major political parties have such regulations for their inherent bias

against minority groups, with some going as far as to compare them to the historical South's

"Jim Crow" laws, which essentially demoted minority individuals to the status of second-class

citizens (Knafo 2013). These laws have become a very intense topic of debate recently in

relation to ongoing movements speaking out against racial discrimination. Therefore, by

repealing or reasonably amending these laws, rates of social exclusion will begin to drop

exponentially.

Conclusion:

In conclusion, while the issues and complications pertaining to the advancement of social

integration are innumerable, it is possible to overcome them through careful research and

planning on the behalf of the state and the involved citizenry. Social integration is becoming

increasingly necessary in a world where the mobility of people has been so greatly enhanced and

more powerful nations have begun to feel increasing levels of immigration strain existing social

programs. China has a large amount of philosophical reevaluation to do if it wishes to keep up

with trends following globalization, but if done properly, could potentially facilitate some of the

fastest economic and infrastructural developmental programs ever seen due to the extremely high

level of governmental centralization and freedom of funds. Cultural sensitivity programs will be

of paramount importance in order to dispel common misconceptions about China's indigenous

groups, as well as the willingness to blatantly capitalize on indigenous cultures. Japan is

somewhat late in terms of addressing racial and ethnic equality as a serious issue, but with proper

societal backing could easily begin to officially accommodate its marginalized members of

society due to their high levels of individual wealth and exceptional levels of pre-existing

infrastructure. Due to the relatively low percentage of non-ethnic Japanese citizens in the

country, related programs will likely be less expensive or wide reaching as those enacted by the

other two case study nations. The United States, in order to continue its work in terms of

leveling the playing field for all racial and ethnic groups may need something as simple as a

rebranding of the issue and a refocusing of the variables in policies so that they can improve the

status of minority groups greatly without causing undue levels of public dissatisfaction. Cultural

sensitivity programs may have to be likewise treated due to misconceptions that everyone is

already treated equally, although these will likely not need to be quite as extensive as China's, as

cultural differences between ethnic groups in the United States are nowhere near as high as those

observed in China. Overall, these three nations, and truly humanity in general, have a very long

way to go before we can teach ourselves to stop dividing up the sky and accept the idea of our

common humanity. But, as long as people continue to prompt social awareness and keep social

integration moving steadily forward, it will always be possible to remain optimistic about the

future of our species.

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