

THE 14TH EAST ASIA CIVIL SOCIETY FORUM

Volunteer Activities to Support the Living of Persons with Disabilities

Three Keynote Addresses and Six Case Reports from Korea, China and Japan

ENGLISH SUMMARY EDITION

Jeju Island, Republic of Korea
November 8–9, 2023

Japan Association of Charitable Organizations

The 14th East Asia Civil Society Forum — Proceedings

English Summary Edition

An abridged English edition of the Japanese-language proceedings published in March 2024 by the Japan Association of Charitable Organizations.

Original edition

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Contents

How this report is organized

- **About This English Summary Edition · The Forum at a Glance · Program**
- **Part 1 — Opening Addresses:** NAM Young-Chan (Korea) · WANG Xiangyi (China) · YAMAOKA Yoshinori (Japan)
- **Part 2 — Keynote Addresses:** CHOI Ilsub (Korea) · ZHANG Wanhong (China) · FUJII Mamoru (Japan)
- **Part 3 — Case Reports:** LEE Jeong-ja · KOH Tae-eon · ZHOU Lifeng · SUN Hongsong · YAMAUCHI Tetsuya · KIKUNAGA Fumi
- **Part 4 — Panel Discussion and Closing Session**
- **Part 5 — Cross-Cutting Themes**
- **Appendices A–C:** executive committee · glossary · the original report

Detailed contents

Contents	i
About This English Summary Edition	1
The Forum at a Glance	1
Part 1 — Opening Addresses	3
1.1 Opening Address (Korea)	3
1.2 Opening Address (China)	4
1.3 Opening Address (Japan)	4
Part 2 — Keynote Addresses	6
2.1 Korean Volunteer Activity for Supporting the Independence of Persons with Disabilities	6
What counts as a disability	6
Registration	6
Six statutes	7
The facilities	8
What has happened to volunteering	8
Four recommendations	10
2.2 Supporting Volunteer Activity for Persons with Disabilities in China: Difficulties and Measures	11
Where the policy stands	11
A cultural foundation, and four stages	11
Four characteristics	13
What should be done	13
2.3 The Institutional Development of Disability Support in Japan, the Structure of Its Services, and the Present State of Disability Support Provision	16
Three problems and three laws	16
How the services are structured	16
The support classification, and how a service is obtained	18
Part 3 — Case Reports	19
3.1 Independent Living and Volunteer Activities of the Korean Deaf	19

Deaf, not hearing-impaired	19
What Deaf people actually do	20
Seven proposals	21
3.2 Introducing Universal Design to Jeju Tourism for People with Disabilities	22
The Helper Center	22
Universal design	23
3.3 Stay True to Our Founding Mission: Leveraging the Advantages of Mutual Aid Organizations for Disabled Persons	25
Mutual aid as the founding idea	25
The sheltered handicraft workshop	26
3.4 The Practice and Exploration of Guangzhou Huangpu District Spiritual Home Service Center in Serving Disabled Children	27
The Center	27
Cases	28
Huangpu	28
Money, and what the work is for	29
3.5 The Community Activities of Lian Bunkyo: the “Connecting Through Lian” Project	30
What the pandemic broke	30
Four projects and a new corporation	31
3.6 The Work of IGENGO Lab.	34
The Interlingual Escape Game	34
Why it was made	35
Who makes it	36
Business, not support	37
Part 4 — Panel Discussion and Closing Session	38
4.1 The Panel Discussion	38
4.2 Closing Address	38
Why this theme compared so well	38
The person concerned	39
Part 5 — Cross-Cutting Themes	40
5.1 The Convention supplied the common language	40
5.2 The person with a disability as the volunteer	40
5.3 Provider and recipient, and what happens when the distinction dissolves	41
5.4 What holds volunteering back is design, not goodwill	41
5.5 Language, and who gets to define the terms	42
5.6 Three absences worth recording	42
Appendices	43
Appendix A — Japanese Executive Committee	43
Appendix B — Glossary	43
Korean	43
Chinese	44

Japanese.....44

Appendix C — The Original Report.....45

About This English Summary Edition

This volume is an abridged English edition of the Japanese-language proceedings of the **14th East Asia Civil Society Forum**, held on Jeju Island, Republic of Korea, in November 2023 under the theme “**Volunteer Activities to Support the Living of Persons with Disabilities.**” The original runs to 147 numbered pages and was published in March 2024 by the Japan Association of Charitable Organizations. It is a transcript, taken from the video record produced by the Japanese Executive Committee, of three opening addresses, three keynote addresses and six case reports, together with the closing address and the presentation materials submitted by each speaker.

The Forum at a Glance

Full title	The 14th East Asia Civil Society and Volunteerism International Forum
Theme	Volunteer Activities to Support the Living of Persons with Disabilities
Dates	November 8–10, 2023, the sessions being held on Thursday, November 9
Venue	Jeju Palace Hotel (9 Tapdong-ro, Samdo 2-dong, Jeju City, Jeju Special Self-Governing Province, Republic of Korea)
Host	Korea Forum of Volunteerism (KFV)
Partner bodies	Japan Association of Charitable Organizations China Association for NGO Cooperation (CANGO)
Support	The Toyota Foundation · The Sasakawa Peace Foundation · The Sumitomo Foundation The Niwano Peace Foundation · The Mitsubishi Foundation
Working languages	Japanese, Chinese and Korean, with simultaneous interpretation
Program	Reception on the evening of November 8. On November 9: three opening addresses, three keynote addresses, six case reports, a panel discussion and question-and-answer session, and the closing address.
Original report	147 numbered pages, published March 2024 by the Japan Association of Charitable Organizations

Program

Chair: JEONG Jonghwa, Professor, Department of Social Welfare, Sahmyook University

Thursday, November 9, 2023 · Jeju Palace Hotel

Time	Item
09:15–09:20	Opening address (Korea) — NAM Young-Chan, President, Korea Volunteer Forum; representative attorney, Law Firm Class
09:20–09:25	Opening address (China) — WANG Xiangyi, Deputy Chair and Secretary General, China Association for NGO Cooperation
09:25–09:30	Opening address (Japan) — YAMAOKA Yoshinori, Chair, East Asia Civil Society Forum Executive Committee
09:30–10:10	(Korea) Korean Volunteer Activity for Supporting the Independence of Persons with Disabilities — CHOI Ilsub, Professor Emeritus, Department of Social Welfare, Seoul National University; adviser, Korea Volunteer Forum
10:10–10:50	(China) Supporting Volunteer Activity for Persons with Disabilities in China: Difficulties and Measures — ZHANG Wanhong, Professor, School of Law, Wuhan University (<i>delivered by pre-recorded video</i>)
10:50–11:30	(Japan) The Institutional Development of Disability Support in Japan, the Structure of Its Services, and the Present State of Disability Support Provision — FUJII Mamoru, member of the Executive Committee; formerly a specialist in welfare for older people and for people with disabilities
13:00–13:20	(Korea) Independent Living and Volunteer Activities of the Korean Deaf — LEE Jeong-ja, Representative, Human Rights and Arts & Culture Social Cooperatives; former director, Seodaemun Municipal Welfare Center for the Hearing Impaired
13:20–13:40	(Korea) Introducing Universal Design to Jeju Tourism for People with Disabilities — KOH Tae-eon, Standing Chair, Jeju Special Self-Governing Province Council for Sustainable Development; former director, Jeju Volunteer Center
13:40–14:00	(China) Stay True to Our Founding Mission: Leveraging the Advantages of Mutual Aid Organizations for Disabled Persons — ZHOU Lifeng, President, Wuhan Sun Family Mutual Assistance Center
14:00–14:20	(China) The Practice and Exploration of Guangzhou Huangpu District Spiritual Home Service Center in Serving Disabled Children — SUN Hongsong, President, Guangzhou Huangpu District Spiritual Home Service Center
14:20–14:40	(Japan) The Community Activities of Lian Bunkyo: the “Connecting Through Lian” Project — YAMAUCHI Tetsuya, Director, Lian Bunkyo, Social Welfare Corporation Musashinokai
14:40–15:00	(Japan) The Work of IGENGO Lab. — KIKUNAGA Fumi, Representative Director, IGENGO Lab.
15:00–15:50	Panel discussion. No transcript of this session appears in the original report (see Part 4).
15:50–16:00	Closing address — YAMAOKA Yoshinori, Chair, East Asia Civil Society Forum Executive Committee

Part 1 — Opening Addresses

The Forum opened on the morning of November 9, 2023 with three addresses, one from each national partner. The chair of the day, JEONG Jonghwa of Sahmyook University, framed the occasion in a single sentence: after the pandemic, the East Asia Civil Society Forum was meeting in Korea for the first time in three years, and face to face for the first time since the pandemic.



Photograph 1.1 JEONG Jonghwa, Professor in the Department of Social Welfare at Sahmyook University, chairing the Forum. He would give one of the three keynote addresses at the 15th Forum in Xi'an the following year.

1.1 Opening Address (Korea)

NAM Young-Chan, President, Korea Volunteer Forum; representative attorney, Law Firm Class

NAM Young-Chan welcomed participants to Jeju and made the point that the chair had made, but as an argument rather than a fact. Because of the COVID-19 pandemic, the international forum held every year among Korea, China and Japan had run for three years as an online web forum. But **“like the value of volunteer activity, which is born of a caring heart and a helping hand, an offline forum where one can feel your warmth directly is the more precious thing.”** He thanked each person who had made the journey.

Volunteering in all three countries, he said, has been somewhat becalmed by the pandemic, and he hoped the Forum would be the occasion for recognizing the value of volunteering afresh and for reactivating it across the three countries.

He then set out what volunteering is for. **“Volunteering is activity undertaken of their own accord by people who value social goods such as compassion, tolerance and solidarity. It is the most effective means we have of maintaining a sense of community in our society.”** Voluntary and altruistic activity supplies civil society with an indispensable safety net; it addresses problems beyond the capacity of government and public institutions, promotes the integration of local communities, and advances a healthy society.

On the theme he was direct. People with disabilities are members of society, and **anyone may find themselves at risk of a physical or mental impairment.** What matters is that appropriate and effective support should allow them to live in society as other people do. Disability support is one of the fields most urgently in need of help from government, from public institutions and from civil society alike; and volunteering and contribution from civil society supply effective and appropriate solutions to disability-related problems that public support may not adequately reach. He hoped the Forum would help to make visible, and to discuss, the various difficulties in the ways civil society supports people with disabilities, and that the three countries could share their experience.

He thanked those in all three countries who had prepared the presentations and discussions, and named the Chair of the Board of JACO, **AMEMIYA Takako**, and **WANG Xiangyi** of CANGO, saying he was confident the Forum would continue to develop. He closed by hoping participants would enjoy the beauty of Jeju, its food and the warmth of its people.



Photograph 1.2 NAM Young-Chan delivering the Korean opening address.

1.2 Opening Address (China)

WANG Xiangyi, Deputy Chair and Secretary General, China Association for NGO Cooperation (CANGO)

WANG Xiangyi began where NAM had: this was the first time the participants had in effect gathered in one place since the epidemic. Over the three years, she said, they had come through every kind of difficulty without stopping, and had made the effort together.

Speaking on behalf of CANGO and **as one of the founders of the East Asia Civil Society Forum**, she congratulated the meeting on its success and thanked the Korea Volunteer Forum for the work of hosting it.

Judged by the experience of international exchange, she said, civil society plays an important part in improving people's welfare, in driving social change and development, and in raising the cohesion and integration of society. China, Japan and Korea share a broad consensus

and common objectives; **however the international situation changes, the original intention behind their cooperation and their shared aspiration do not.** She hoped that holding the Forum on this theme would deepen the exchange of experience among the three countries on the policies and institutions that protect the welfare of people with disabilities, and on the effort and contribution civil society makes to their growth and development — and that the platform's distinctive role in promoting friendly exchange among the three parties would be fully realized.

“We are all advocates, and actors, for exchange between people of different countries and for mutual learning.” Holding to the civilizational ideals of equality, mutual learning, tolerance and dialogue; making people-to-people exchange and mutual learning the bridge that strengthens friendship among the three countries; advancing the progress of their civil societies and maintaining the bonds of healthy and sustainable civil-society development — this, she said, is what ensures that the strength of the three civil societies grows brighter as they meet and learn from one another.

More than ten years had passed since the Forum began in Tokyo in 2009, and she thanked the institutions and individuals who had supported it. CANGO would go on supporting the Forum as a platform, contributing to people-to-people exchange among the three countries and serving as a bridge for that exchange in East Asia. She closed by saying she looked forward to meeting everyone at **the 15th East Asia Civil Society Forum, to be held in China the following year.**



Photograph 1.3 WANG Xiangyi delivering the Chinese opening address.

1.3 Opening Address (Japan)

YAMAOKA Yoshinori, Chair, East Asia Civil Society Forum Executive Committee

YAMAOKA, who had arrived on Jeju only the previous day, said he was very glad to be meeting everyone again after four years. Three online exchanges had been held since they last met in person, but on the point of actual contact those had their constraints — their limits.

He then made the argument that shaped the rest of the day. The theme of this first face-to-face meeting was the independent living of people with disabilities. Government and local authorities have a large part in that, and where employment is concerned so does industry's readiness to take people on. **But because it is a matter of how each individual lives from day to day, it is the role of civil society organizations — the parties**



Photograph 1.4 YAMAOKA Yoshinori delivering the Japanese opening address.

closest at hand — that becomes decisive. Filling the gaps between administrative programs, and working with business, both matter; but more than either, civil society has a role no one else has: **opening up responses nobody has thought of yet — the pioneering and creative ground.**

For that work he said he had always insisted on three standpoints. The **citizen's** standpoint is indispensable, that goes without saying. But without the **professional** standpoint of the relevant field, the response loses its grip on reality. And above all, **the standpoint of the person concerned** is needed — the person one is inclined to think of merely as the recipient of support. Which of the three carries most weight varies with the character of the activity; but for an activity to last, **the three must resonate with one another, or hold a conversation under tension.** It is that, he argued, which makes it possible to press a persuasive case on society at large, on government and on industry.

The social and institutional background differs among Korea, China and Japan, he acknowledged, but he hoped the discussion could take in that perspective as well. He thanked the Korean organizers, and the bodies and individuals on Jeju in particular, for planning and preparing the Forum, and said he was looking forward to the keynote and case reports from each country as a valuable opportunity to share information in this field.



Photograph 1.5 The hall at the 14th East Asia Civil Society Forum, Jeju Palace Hotel.

Part 2 — Keynote Addresses

The three keynote addresses were designed as a matched set: a Korean, a Chinese and a Japanese account of what each country has in place for people with disabilities, and of where volunteering sits inside it. Taken together they are the most systematic three-country comparison the series has produced, and the differences among them are as instructive as the parallels. The Chinese address was delivered as a pre-recorded video, the speaker having been unable to travel.

2.1 Korean Volunteer Activity for Supporting the Independence of Persons with Disabilities

CHOI Ilsub, Professor Emeritus, Department of Social Welfare, Seoul National University; adviser, Korea Volunteer Forum

CHOI Ilsub was given thirty minutes and asked by the organizers to take twenty. He used them on three things: what disability is taken to be in Korean law, what the country has built to serve it, and what has happened to volunteering.

What counts as a disability

Disability is generally defined, he said, as the inconvenience in daily and social life produced by a physical or mental deficit — but the concept changes with the period and with the social environment, and is therefore defined differently according to a country's social, cultural, political and economic conditions. **Strictly defining disability is not easy.** His written paper gives the sharp example: a set of physical or mental characteristics that places someone within the category of disability in one country may not do so in another. Where most countries confine the category to physical and mental impairment, **Sweden includes social disability within it.** The concept has, in a word, a social relativity.

Korea's **Act on Welfare of Persons with Disabilities**, the most basic and representative of the relevant statutes, defines a person with a disability in Article 2 as “a person who, by reason of a physical or mental disability, is subject over a long period to substantial restriction in daily life or social life.” *Physical disability* covers impairments of the major external bodily functions and of the internal organs; *mental disability* covers those arising from developmental disorder or mental illness.

The categories have widened steadily. Korea at first recognized **five types** in law — physical, visual, hearing, speech, and intellectual disability. The 1999 amendment of the Act added five more, taking the total to **ten**; in July 2003 a second expansion added chronic and severe respiratory disability, intestinal and urinary fistula disability, and liver disability, bringing the total to the **fifteen types in force today**. The written paper lists the categories that may be added next: digestive and urological disability, chronic pain, cancers and the like on the physical side, and chronic alcohol and drug dependence, organic brain syndromes, other developmental disorders and dementia on the mental side.

Registration

Korea has run a **disability registration system since 1989**. It does two things: it is the procedure by which a person is confirmed and certified to be a “person with a disability” under the Act, and it confers the right to use disability welfare services.

As of the end of 2022 the registered population was **2,652,860 people, 5.24 percent of the total population**. CHOI drew the audience's attention to a misprint in the handout — it gives 524 percent — with the observation that there cannot be more people with disabilities than there are people. Of the total, **983,928 are classed as severe and 1,668,932 as not severe**; men are somewhat more frequent than women.



Photograph 2.1 CHOI Ilsub delivering the first keynote address.

Table 2.1 Registered disability in Korea by type and severity, as at December 31, 2022 (persons)

Type	Severe	Not severe	Total
All types	983,928	1,668,932	2,652,860
Physical	228,241	948,050	1,176,291
Hearing	88,668	336,556	425,224
Visual	46,427	204,340	250,767
Autism spectrum	142,271	103,206	245,477
Intellectual	225,708	0	225,708
Kidney	79,225	26,617	105,842
Mental illness	103,680	744	104,424
Brain lesion	37,603	0	37,603
Speech	11,619	11,730	23,349
Intestinal / urinary fistula	1,610	15,169	16,779
Liver	722	14,344	15,066
Respiratory	10,981	470	11,451
Epilepsy	1,914	5,162	7,076
Cardiac	3,873	1,205	5,078
Facial	1,386	1,339	2,725

Source: Ministry of Health and Welfare, reproduced from the speaker's Table 1. The rows are ordered here by total; the original prints them in the statutory order. Note that two categories — intellectual disability and brain lesion — are recorded as having no “not severe” registrations at all, which is why the ranking by total differs from the ranking the text of the paper gives.

On the assessment of severity, he noted that Korea previously used a finer scale and now works with two grades, severe and not severe. He also reported that **administrative litigation over disability certification has been increasing in Korea in recent years**, and that welfare professionals and specialists are pressing ever harder for the concept of disability to be converted into a social and political one — a development he expected Japan and China to recognize.

Six statutes

Six laws make up the framework. CHOI took five of them in turn.

- **Act on Welfare of Persons with Disabilities.** Enacted in 1981 as the Act on Welfare of the Physically and Mentally Handicapped and wholly revised since, it clarifies the responsibility of the state and local authorities for a life worthy of a human being and for the guarantee of rights, sets out programs for the prevention of disability and for medical care, education, vocational rehabilitation and the improvement of the living environment, and aims at social integration. Successive amendments have moved it **from rehabilitation toward independent living, and from an individual approach toward a social one.**
- **Act on Special Education for Persons with Disabilities,** promulgated at the end of 1977. It began the public guarantee of disability education in Korea and became the legal ground on which public special schools and special classes were established in every province — the trigger, as he put it, for the development of special education. It provides for an integrated educational environment and for teaching adapted to type and degree of disability across the whole life cycle, from infancy to adulthood.
- **Act on the Prohibition of Discrimination Against Persons with Disabilities and Remedy for Infringement of Their Rights.** It prohibits discrimination on grounds of disability in every domain of life and provides effective remedy, aiming at full social participation and the realization of equal rights. It distinguishes four forms of discrimination: **direct discrimination, indirect discrimination, discrimination by refusal of reasonable accommodation, and discrimination through advertising.**
- **Act on Employment Promotion and Vocational Rehabilitation of Persons with Disabilities.** Enacted in January 1990 and amended nineteen times since, it aims at employment promotion and vocational rehabilitation so that

people with disabilities can live a life worthy of a human being through work suited to their ability. Its particular significance is that it addressed the relative neglect of **people with severe disabilities**, whose employment effort had been concentrated on those with milder ones, and set the employment incentive subsidy for them at **twice the rate** paid for milder disability. The body established under it is the **Korea Employment Agency for Persons with Disabilities**.

- **Act on the Guarantee of Convenience Promotion for Persons with Disabilities, Older Persons and Pregnant Women.** Its purpose is to guarantee that these groups can use facilities and equipment, and reach information, safely and conveniently **without another person's help**; the idea it puts at the center is the **right of access**.

The facilities

Facilities are divided by service form into **institution-based rehabilitation (IBR)** and **community-based rehabilitation (CBR)**. Under the Act as amended and brought into force in 2012, the categories are as follows.

Table 2.2 Categories of disability welfare facility in Korea, from the speaker's Table 2

Category	Facility types
Residential facilities	Residential facilities by type of disability · care facilities for people with severe disabilities · residential facilities for infants and young children with disabilities · short-stay facilities · group homes
Community rehabilitation facilities	Welfare centers for persons with disabilities · daytime protection facilities · sports facilities · training facilities · handyman services and the like
Vocational rehabilitation facilities	Sheltered workshops for persons with disabilities · work establishments for persons with disabilities
Medical rehabilitation facilities	Rehabilitation hospitals and clinics
Other facilities	Outlets for the sale of products, and others

The numbers, all as at December 2022: **1,532 residential facilities** nationwide — of which 307 are for people with intellectual disability and autism, 252 for people with severe disabilities, 165 short-stay, 26 for physical and brain-lesion disability, 15 for visual disability, 9 for infants and young children, 7 for hearing and speech disability, and **751 group homes**. There are **263 welfare centers**, **840 daytime protection facilities** and **792 vocational rehabilitation facilities** — the last comprising 682 sheltered workshops, 70 work establishments and 40 vocational adaptation training facilities.

On volunteering inside those facilities his findings were uneven, and he said so. **Residential facilities have no guidelines for volunteers and no separate provision for their education or management** — only protections and training connected with human rights, including an obligation to explain to users, staff and volunteers alike the various routes by which a suspected human-rights violation can be reported. **Welfare centers**, by contrast, use volunteers actively and are required to have written guidelines: documented volunteer-management rules, volunteer management written into the business plan with a budget attached, a volunteer association and machinery for collecting volunteers' views, a volunteer room (which may be shared space), and volunteer education and management programs. **Daytime protection facilities** develop volunteers alongside supervising social-work students on placement — training the professionals of the future is, he said, one of their more important functions. **Vocational rehabilitation facilities** using volunteers must give prior education and training from a manualized set of materials and must record and manage volunteers' activity and results.

What has happened to volunteering

Volunteering in Korea is supported by more or less every public-interest institution there is: central government and local authorities, social welfare bodies, educational institutions, religious bodies, companies, the media and citizens' organizations. The lead ministry is the **Ministry of the Interior and Safety**, working with the Ministry of Health and Welfare, the Ministry of Education, the Ministry of Gender Equality and Family and the Ministry of Culture, Sports and Tourism, and with the provinces, cities, counties and districts, which plan, guide, implement and supervise the work.

The statutory bodies are the **Korea Volunteer Council**, under the Volunteer Activity Basic Act, and the **Korea National**

Council on Social Welfare, under the Social Welfare Services Act — a duplication of names, he observed, that gives a certain impression of overlap.

The **Volunteer Activity Basic Act** itself came out of an effort begun in 1992 and was enacted in June 2005. Its seven main provisions: it states the duty of the state and local authorities to encourage and support volunteering; it specifies **fifteen fields** of volunteer activity needed for the promotion of residents' welfare; it establishes a **Volunteer Promotion Committee** to deliberate on major policy including the five-year plan; it encourages volunteering in schools and workplaces; it provides for commendation, protective measures, and a **Volunteer Day** and **Volunteer Week**; it provides for the establishment of the Korea Volunteer Council; and it requires the state and local authorities to run **volunteer centers** as corporations or to entrust them to non-profit corporations. *A June 2023 amendment moved the Promotion Committee from the Prime Minister's office to the Minister of the Interior and Safety, with effect from February 2024.*

There are **246 volunteer centers**, one in every city, county and district. They receive volunteers and requests, develop and run concrete programs across the fifteen statutory fields, and handle volunteer management, education, supervision and evaluation.

Then the number that gave the address its edge. Until four or five years ago, about **20 percent** of the whole population took part in volunteering. **As at the end of 2021 the figure was 8.4 percent** — less than half.

Table 2.3 Volunteer participation rate in Korea by sex and age, 1999–2021 (percent)

	'99	'03	'06	'09	'11	'13	'15	'17	'19	'21
All	13.0	14.6	14.3	19.3	19.8	19.9	18.2	17.8	16.1	8.4
Men	12.2	15.1	14.0	19.3	19.6	19.6	17.7	16.8	15.1	8.0
Women	13.8	14.1	14.6	19.3	20.1	20.1	18.7	18.8	17.0	8.7
Under 20	33.8	52.4	59.5	79.8	77.7	80.1	76.6	78.4	76.1	23.3
20–29	7.8	10.3	8.3	13.9	13.2	13.7	11.6	11.5	9.9	6.4
30–39	13.2	11.6	10.2	13.6	11.2	11.2	10.6	10.7	9.8	4.8
40–49	13.0	14.2	13.9	18.6	17.0	17.3	15.6	17.0	15.4	8.9
50–59	10.8	12.2	12.4	15.5	14.6	14.5	14.6	14.2	12.6	9.4
60+	6.7	6.7	6.5	7.0	7.2	7.8	7.8	7.8	8.1	6.4

Source: Ministry of the Interior and Safety, “National Basic Plan for the Promotion of Volunteer Activity 2023–2027,” March 2023, reproduced from the speaker's Table 3. The participation rate had been rising until 2013 and has fallen since; the collapse from 2020 follows the social-distancing measures, which restricted the traditional face-to-face form.

Two causes lie behind the 2021 figure. The first is social distancing, which made face-to-face activity impossible. The second is specific to the young: **volunteering classes in middle and high schools were restricted during the pandemic**, and with them the participation of the under-20s, which fell from 76.1 percent to 23.3 percent in two years. In Korea, he noted with some feeling, volunteering is taught at school and ends up bound to the pursuit of marks for university entrance; in the Christian cultures of the West, where volunteering has developed strongly, children learn it by watching their parents do it. **“That perception has to change.”**

Where volunteering happens: **social welfare and youth organizations 38.5 percent**, religious bodies 32.9 percent, educational institutions 17.4 percent. On-site volunteering still predominates, but fundraising, counselling and research activity show a comparatively high share of online and hybrid work.

The paradigm itself, he argued, has shifted — and not only in Korea.

Table 2.4 The change in the volunteering paradigm, from the speaker's Table 4.

	Before the transition	After the transition
Mode of participation	Offline volunteering	Blended and hybrid (face-to-face plus remote) volunteering
Place of activity	Centered on domestic activity	Spread of global volunteering
Principal issues	Social-welfare issues	Issues connected with solving community problems

	Before the transition	After the transition
Scope of activity	Centered on traditional social welfare facilities	The community as the unit; specialization
Motive	Charitable, altruistic	Reflective, self-development
Structure and body	Organization-centered; long-term participation	Individual-centered; short-term, issue-centered
Relationship	Separation of activist and beneficiary	Reciprocal relationship
Character of the volunteer	Program and service provider	Citizen-led, specialist, creative volunteer
Formality	Formal volunteering	Formal and informal volunteering

His written paper adds four observations on the international picture: a substantial share of activity within volunteer organizations is shifting from the formal to the informal; recruitment, coordination and organization digitalized rapidly after COVID-19; the failure of early epidemic responses in Western countries led citizens to doubt the role of the state, which paradoxically strengthened their motivation to volunteer; and the move online has opened a **generational gap in participation centered on access to the internet**.

Four recommendations

The paper closes with four proposals for the development of volunteering for people with disabilities.

- 1. Improve the perception of care for people with disabilities.** Whatever the age or the society, wherever volunteering exists, people with disabilities have been among its principal objects — whether the activity began in pity, in respect for the human person, or in a sense of social solidarity. As the center of welfare thinking moved to **normalization**, volunteering came to occupy a more important place still. Almost every society has now shifted from institution-centered policy toward **community care**, integrating institutional and home-based protection. He entered one caution here: in Korea the emphasis on community care has gone so far that there is now theoretical, ideological and legal argument to the effect that **residential facilities should be abolished** — and there are advantages and disadvantages to every mode of care. “The optimal arrangement must be prepared on the basis of the needs and characteristics of the person being cared for.”
- 2. Diversify the kinds of volunteer activity.** Volunteering for people with disabilities is more various and wider-ranging than for any other group, because it must serve every stage of life — the protection and education of disabled children in the course of growth and development, the protection and daily life of young adults active in work and society, and the intensive care needed by older people with disabilities. People with disabilities have the same needs as everyone else across every domain of life, and different needs again according to the degree and type of disability, so the kinds of volunteer activity cannot be laid down uniformly. **Rather than standardizing the types, services should be organized so as to support people in feeling that life is worth living and in leading a normal life in their own community.** The activities commonly undertaken include household help, companionship, accompaniment on outings, help with commuting and the journey to and from school, reading aloud, sign-language interpretation and study support. He added that people with disabilities may equally be the object of volunteer work not directed at them specifically — activity for the economically and socially marginalized — and that some volunteering for people with disabilities involves no face-to-face contact at all: improving the physical environment, preparing the community for social independence, awareness-raising against discrimination and prejudice, and publicizing programs so that they are used.
- 3. Rethink volunteer management in disability welfare bodies and specialist volunteer agencies.** Participation is falling and the paradigm is changing worldwide; organizations running volunteer programs must submit their existing management practice to cold examination and prepare innovative plans for development.
- 4. Strengthen community networks.** No social organization, and least of all a social welfare or volunteer organization, can exist without relationships with the organizations and bodies of the community it belongs to. Establishing and sustaining sound networks with the public sector (provincial and municipal offices, resident self-government centers, health centers, police and fire stations, libraries, education offices), with the social welfare, education, business and religious sectors, with NGOs and with specialist volunteer agencies **materially helps the development of both kinds of organization** — a point demonstrated, he noted, by research institutions including the Korean Association of Community Welfare Studies, which co-hosted this event.

2.2 Supporting Volunteer Activity for Persons with Disabilities in China: Difficulties and Measures

ZHANG Wanhong, Professor, School of Law, Wuhan University

ZHANG Wanhong had expected to travel to Korea and speak in person; circumstances made that impossible, and he recorded his address in advance in Wuhan. He organized it in three parts: the development of volunteer activity for people with disabilities in China, its characteristics, and what should be done next.

A note on the title. The section heading and the table of contents of the original report give this address as “Important Changes Accompanying the Amendment of the Law on the Protection of Minors of the People's Republic of China,” and the chair repeats that title when thanking the speaker. **The address is not about that subject.** The program page gives the correct title, which is the one used here, and the speaker's own English abstract is headed *Volunteer Activities to Support the Persons with Disabilities*.



Photograph 2.2 ZHANG Wanhong, who presented by pre-recorded video from Wuhan.

Where the policy stands

He opened with the current political framing. The report to the 20th National Congress of the Communist Party of China stated that the party and the government attach great importance to the cause of persons with disabilities, and that the volunteer service system and the labor system should be improved, the social security and care service systems for people with disabilities improved, and the comprehensive development of the cause promoted. At the 8th National Congress of the China Disabled Persons' Federation, held shortly before the Forum, Vice-Premier **DING Xuexiang** proposed that **equal treatment should be regarded as the best care, and the promotion of independence as the best support** — that the strength of every quarter of society should be gathered, social organizations that help people with disabilities developed, public welfare and philanthropy for them developed, and volunteer service for them widely implemented.

That specialists and social organizations from China, Japan and Korea should be talking about volunteering for people with disabilities was, he said, very valuable, because voluntary activity of this kind carries great significance for improving the situation of people with disabilities, for raising the level of social civilization, and for realizing social equality.

A cultural foundation, and four stages

He began further back. Ancient China, he argued, had a cultural foundation for the support of people with disabilities. The *Book of Rites* — well known throughout the East Asian cultural sphere — has it in one of its forty-nine chapters that **“widows, the solitary, the disabled and the sick should all be supported,”** and that only so can the world become a world held in common. Mencius likewise has it that if people go in and out in friendship, watch over one another, help one another and help one another in illness, then people will become friendly. On that foundation, Chinese volunteer support for people with disabilities developed **from non-existence to existence, and from existence to excellence**.

Since the founding of the People's Republic in 1949 the development divides into four historical stages.

- **1949–1978, the early budding stage.** No laws, regulations or policies on volunteer service for people with disabilities existed. The disability organizations — the **Blind Welfare Association**, founded 1953, and the **Deaf and Mute Welfare Association**, founded 1956 — had only just been formed. Volunteer activity was led by government and was expressed principally in the campaign to **“learn from Lei Feng,”** the People's Liberation Army soldier known for his readiness to help others, whom Chairman Mao called on the country to emulate.

- **1978–1989, the exploratory stage.** The first work outlines for people with disabilities appeared — a five-year work outline and five-year plan for the development of the cause. The **China Disabled Persons' Federation** was established in 1988, and volunteer support was incorporated into the work system for people with disabilities. Activity took the form of “**integrated household volunteer services**,” in which an organization would provide haircuts, baths and cleaning for older people living alone and people with disabilities in a district; and, from 1986, before the Federation existed, of the “**Red Scarf Hand in Hand**” campaign promoted by the chair of the Federation, **DENG Pufang** (*the original prints the name as 鄧芳*), in which Young Pioneers — China's counterpart of the scouts — were paired with children with disabilities to help one another.
- **1990–2011, the rapid development stage.** The **Law on the Protection of Persons with Disabilities** was promulgated in 1990. A special law protecting their rights, its Article 51 requires the relevant government departments and the disability organizations to establish and improve the community for donation to people with disabilities, and encourages and supports philanthropy, the training of volunteers and other public welfare activity — **the legal basis for developing volunteer support.** The **China Youth Volunteers Association** was founded in 1994, with service to people with disabilities an important part of its work. The Central Committee of the Communist Youth League and the Federation ran large-scale campaigns jointly; in 2010, the Central Civilization Commission, the Federation and six other departments issued an “Opinion on Strengthening Volunteer Work to Help Persons with Disabilities” proposing a “**Sunshine Action.**” The 2008 Beijing Olympics produced a wave of volunteering in which people with disabilities took part **both as volunteers and as beneficiaries.** Successive Five-Year Development Plans for people with disabilities wrote volunteer action into their framework.
- **2012 to the present, the comprehensive development stage.** A relatively complete legal and regulatory system has been formed — registration and management measures for volunteers working with people with disabilities, the **Regulation on Volunteer Services**, the **Charity Law**, local standards, and work manuals of various kinds — so that the activity is now standardized. The **China Volunteer Association for the Disabled** was established on May 20, 2015, and branded thematic programs have multiplied: “**Care for My Disabled Neighbor**,” “**Taking the Snail for a Walk**,” and others.

As of 2021 there were **2,997 social organizations supporting people with disabilities**, and, counting every level of the disabled persons' federations nationwide, **more than 37.44 million registered volunteers.** The range of services covers rehabilitation, employment services, educational counselling and nursing, and extends to psychological counselling, culture and sport, and counselling on marriage and love — the whole of life, as he put it.



Figure 2.1 Growth in the number of social organizations in China supporting people with disabilities, 2016–2021: 2,393 · 2,520 · 2,562 · 2,693 · 3,004 · 2,997. The text beside it records that by 2021 there were **2,997 such organizations nationwide and 37,443,000 registered volunteers**, and quotes ZHANG Haidi, chair of the China Disabled Persons' Federation, on the founding of the China Volunteer Association for the Disabled: that it gives volunteers who support people with disabilities a “home” of their own and can establish volunteering for people with disabilities as a social-welfare brand. Source, as printed on the slide: external documentation on volunteers supporting persons with disabilities.

For anyone wanting to go further he pointed to the **2023 report on the development of self-help volunteer services for persons with disabilities in China**, which reviews the activity up to 2022, summarizes the results, identifies problems and makes detailed proposals. And he noted a scene at the closing ceremony of the Hangzhou games the

week before (*the transcript says the Asian Military Games; the Asian Para Games are named on the following page and are presumably meant*), which he had found moving; Hangzhou has also issued a guide manual for volunteers working with people with disabilities and a manual on sign-language service.

Four characteristics

First, government-led with broad social participation. The government has played the leading role — indicating direction, issuing policy, supplying funds — and controls the overall development of the field; volunteer organizations must accept government supervision and guidance, and the more influential ones are often initiated by government. At the same time government encourages wide social participation, so the number and variety of non-governmental organizations continues to grow. Article 27 of the Regulation on Volunteer Services requires people's governments and the relevant departments to provide guidance and assistance, venues and facilities, and asks higher and secondary vocational institutions to **count students' volunteer participation toward course credit**; departments purchase services, and volunteer activity enjoys tax and other preferential treatment.

The other face of that is dependence. **“Because the government implements this kind of social assistance, a certain way of thinking forms and people are left with a fixed idea.”** Some volunteer organizations become excessively dependent on government, and their independent problem-solving capacity is comparatively poor; there is a tendency to wait for funds and support to be allocated, and insufficient appetite for development.

Second, funding combines government and social investment. The 2011 national implementation plan for volunteer activity for people with disabilities provided for strengthening financial support and establishing a sound mechanism combining the two. The main income sources are government subsidy, social donation and self-raised funds — **and most of it comes from government grant**. The *Blue Book* on volunteer funding shows that money for economic rehabilitation, rehabilitation, employment, education, poverty alleviation, childcare, sport and accessibility construction is chiefly governmental. Organizations therefore need to strengthen their own fundraising capacity; and the allocation problem is real — **shortage of funds in poor and rural areas leads to inadequate supply**. On the use of funds, standards are improving: he cited the website of the Shenzhen volunteer association for people with disabilities, which is highly standardized and transparent, and a volunteer service center in Fujian Province he had visited, which publishes audit reports.

Third, services and beneficiaries are both diverse. Online and offline services are combined, and flexible schedules, regular and irregular, have been developed. Beyond the traditional donation and condolence visit there are volunteer medical services, job-skills training, psychological counselling and legal aid; the beneficiaries include people with physical, hearing, visual, intellectual and psychosocial disabilities. In his own city, Wuhan, the Qingshan District Disabled Persons' Federation runs a “sunny home,” free clinics and free haircuts, and much else.

But the content, though rich, does not meet the rising and increasingly various needs. Professionalization has not advanced far enough, so the matching of volunteers to service users is poor. Community volunteers are usually retired older people who cannot do this or that; providers lack the physical capacity or the knowledge structure to communicate effectively with recipients. **Most volunteer support for people with disabilities still centers on donations of goods**, which cannot answer needs that differ by level.

Fourth — and this was his sharpest point — good practice is not studied or published. There are many excellent projects, care for a disabled neighbor among them, but **the demonstration effect of this kind of work has not been widely researched or made public**. The modern concept of disability has not permeated society, and pity-based activity founded on sympathy persists. The rights and duties of volunteers working with people with disabilities need clarifying — what of organizations certified by the federations, what of bodies authorized by some unit, what of sporadic and spontaneous volunteering, what of other volunteers' rights and duties? The construction of volunteer-service platforms needs to be raised: **information is not interconnected between localities, which tends to duplicate volunteer resources**. And recruitment has its problems: it works like a snowball, acquaintance introducing acquaintance, so that people with capacity to spare may have no effective means of taking part.

What should be done

His recommendations fell under four headings — organization, funding, services and concepts.

Organization. Strengthen the organizational construction of volunteer bodies for people with disabilities; train more specialists and more volunteers, and help volunteers understand the concept, the attitude and the skills of volunteer service. Supporting people with disabilities requires a degree of specialist knowledge, and experiencing the specific content and circumstances of their lives makes for better service. Strengthen self-evaluation and supervision, accept social supervision, and improve accountability and information disclosure. And simplify registration procedures, which his English abstract identifies as a specific obstacle: **registration is difficult, which makes legitimacy hard to obtain.**

People with disabilities as volunteers

“I hope that people with disabilities will become volunteers themselves.”

People with disabilities are an important force in social development, and because the disabled population of China is large, **the scale of human resources within it is very large too.** Some can move from being service users to being service providers — the object of a service at one moment, the provider of one at another.

The advantages are two. They **understand what other people with disabilities need**; and they **change the stereotype in which a person with a disability is someone who passively receives help.** “This, I think, deserves attention.”

Funding. Rational allocation matters as much as increasing the total. Since the sources are government subsidy, social donation and self-raised funds, different strategies can be used for each of the three: raising the professionalism of the work and establishing a closer, mutual relationship with government, for instance, in the case of public funding. On allocation, **needs assessment is the first step** — identifying the most urgent cases and the range of support they require; then ranking the objectives to establish priorities; then developing and improving feedback mechanisms so that the use and allocation of resources is understood and adjusted. His abstract adds the introduction of **external evaluation.**

Services. Widen the range and innovate in method. **“I often say it is better to teach a person to fish than to give a person a fish”** — which not only widens the range of volunteer activity and raises volunteers' skills but further develops the sociability, employability and educational skills of people with disabilities themselves.

He gave particular emphasis to **digital skills.** China's Data Security Law provides that the state supports the development and use of data in order to raise the intelligence level of public services, and requires that the needs of older people and people with disabilities be fully considered so that their daily lives are not obstructed. Information technology has developed people's capacities, he said, but has **worsened the digital divide**: accessibility measures on smart devices have not reached an adequate standard, so people with disabilities encounter difficulties in using them and are apt to become digitally disadvantaged. Conversely, raising the digital literacy of the digitally disadvantaged also develops their capacity to support volunteer activity — the new technology can be used to deliver volunteer services.

He also urged **precise and personalized services** — the trend runs from the broad to the fine, and more personal, more refined service achieves better results, which also means strengthening communication between volunteers and people with disabilities and listening to their views and needs — and **innovation in service form**: online volunteering, short-term volunteering, more flexible volunteering, taking account of volunteers' individual circumstances so as to increase the number who take part.

Concepts. The governing principle should be the protection of the standing of people with disabilities. **Article 19 of the Convention on the Rights of Persons with Disabilities** provides that people with disabilities live independently and are included in the community, and states that parties recognize their equal right to live in the community with choices equal to those of others; **Article 20** requires parties to ensure personal mobility with the greatest possible independence. **Independence is therefore a basic right defined by the Convention.** Concretely: hold to the principle of treating the person with a disability as the subject, respect their autonomy, and guarantee their independent living. Strengthen equal communication between service provider and service user and discover the user's real needs.

Second, establish a concept of **integration.** The traditional idea was that society must arrange conditions so that people with disabilities can integrate better into it. What is now under discussion is not only their integration into society but the integration of different groups of people with disabilities, so that they understand one another and can move in both directions.

Third, establish the concept of **mutual benefit**: volunteering benefits not only the person served but the volunteers and the volunteer organizations, whose emotional capacity and understanding of the world it raises.

And finally, volunteering can be regarded as **a kind of leisure activity**. The document *Volunteering in the 21st Century* proposes a leisure volunteering — volunteering according to one's own interests, concerts, art, sport, and the barrier-free tourism under discussion at the Forum — which is voluntary but carries this attribute of leisure.

“Regarding volunteering as a leisure activity is a new way of thinking.” It does not disregard the professionalism of volunteer service; it allows both the volunteer and the person served to experience richness and enjoyment in the process, and allows volunteers who acquire special skills to exercise them and gain new knowledge and experience.

He closed by hoping that the volunteer bodies of China, Japan and Korea would have more exchange, trade ideas and best practice, and so promote the development of the cause of disability awareness in East Asia.

2.3 The Institutional Development of Disability Support in Japan, the Structure of Its Services, and the Present State of Disability Support Provision

FUJII Mamoru, member of the East Asia Civil Society Forum Executive Committee; formerly a specialist in welfare for older people and for people with disabilities

FUJII framed his address as a question about understanding rather than about administration: **how, under Japanese law, are people with disabilities to be understood — and how must they be understood?** He said at the outset that the same question is put to the professional and to the volunteer alike. His spoken presentation ran short of time; he subsequently submitted a full set of materials, which the original report prints in place of the remainder, and which is the basis for the tables below.



Photograph 2.3 FUJII Mamoru delivering the third keynote address.

Three problems and three laws

Japan's disability health and welfare policy was strengthened from fiscal 2003 by the **Support Expense System**, introduced on the principle of normalization — a law devised to handle fairly the considerable financial resources this support requires. Three problems attached to it:

1. It was **divided by type of disability** — physical, intellectual, psychiatric — which made it hard to understand and hard to use.
2. **Disparity in provision between local authorities** was large. Japan has 47 prefectures, and within each prefecture there are small municipalities on which support is based; the disparity between them was to be reduced as far as possible.
3. **Securing the financial resources** for the cost was difficult.

For these reasons the **Services and Supports for Persons with Disabilities Act** was brought into force in 2006. Subsequently a set of basic principles positioning people with disabilities, children included, as **subjects of rights** was laid down; provision for disabled children was reorganized with the Child Welfare Act as its basis in order to fill the gaps between systems; **intractable diseases were brought within scope**; and in April 2013 the law was renamed and enacted as the **Comprehensive Support for Persons with Disabilities Act** — formally, the Act on Comprehensive Support for the Daily and Social Life of Persons with Disabilities.

The purpose of that Act is that “persons with disabilities and children with disabilities shall live a daily life or social life befitting the dignity of an individual who enjoys fundamental human rights,” receiving comprehensive support including support under the **Community Life Support Program**. That program, FUJII noted, has lately become the distinctive feature of Japanese provision — and he asked the audience to listen for it in the Japanese case reports later in the day, both of which are organizations delivering services that promote independence in their own communities.

The April 2018 amendment further enriched support for “living” and for “working” so that people with disabilities may lead the community life they themselves wish; it revised the arrangements for the smooth use of long-term care insurance services by older people with disabilities; and it expanded support to meet the diversifying needs of disabled children — a point he stressed, since the need for services among disabled children, and among their guardians, is very high.

The Act's scope covers physical disability, intellectual disability and psychiatric disability, **developmental disability included**; cases of developmental disability are much discussed in Japan at present. It also covers the **intractable diseases** that fell between systems — **361 of them in Japan** — for which fuller support had been demanded.

How the services are structured

Services divide into two. **Disability welfare services** are decided individually, taking account of the person's degree

of disability and of matters to be considered — social activity, the presence of a carer, housing circumstances. **The Community Life Support Program** is implemented flexibly by each municipality according to its own initiative and to users' circumstances.

Within disability welfare services, care support is provided as **Care Benefit** and training support as **Training Benefit**, and the process of use differs between them. Some services carry a fixed period of use and some do not; where there is a period, renewal or extension is possible to a certain degree, and both the period and the volume of service are set.

Table 2.5 The structure of self-support benefits and related services under the Comprehensive Support for Persons with Disabilities Act, from the speaker's submitted materials.

	Service	What it provides
Care Benefit	Home help	Bathing, toileting and meal care at home
	Intensive home visit care	For people with severe physical disability needing constant care: bathing, toileting and meal care at home, and support when going out
	Accompaniment support	For people who have severe difficulty moving because of visual impairment: the information needed for movement, including writing and reading on their behalf, and support on outings
	Behavioral support	For people whose capacity for self-judgment is restricted: the support needed to avoid danger when out, and support on outings
	Comprehensive support for people with severe disabilities	For people with a very high need for care: home help and several other services provided as a package
	Short stay	When the person caring at home is ill or otherwise unable: bathing, toileting and meal care at a facility, including at night
	Life care	For people needing constant care: daytime bathing, toileting and meal care, together with opportunities for creative or productive activity
	Night care at a support facility	For residents: bathing, toileting and meal care at night and on holidays
Training Benefit	Independence training	Functional or living training for a set period, to raise bodily function or the capacity for daily living
	Transition support for employment	For people who wish to work in an ordinary company: training for a set period in the knowledge and ability employment requires
	Continuous employment support, Type A (employment type) and Type B	For people for whom work at an ordinary company is difficult: a place to work, and training in the knowledge and ability needed
	Group home	Consultation and help with daily living in shared housing at night and on holidays
Community Life Support Program	Mobility support	Support with movement so that a person can go out without difficulty
	Community activity support center	A facility offering opportunities for creative or productive activity and for exchange with society
	Welfare home (福祉ホーム)	A room and the support needed for daily living, at low cost, for people who need housing
Consultation Support Program	Support for transition to the community (地域移行支援)	For people aged 18 and over using a disability support facility, psychiatric hospital or child welfare facility: drawing up the transition plan, accompanying them on outings, securing housing, coordinating with the relevant bodies
	Support for settling in the community (地域定着支援)	For people with disabilities living alone at home: securing a permanent contact system and providing the support needed in an emergency

Facility services are further divided into **daytime** (day-activity programs) and **nighttime** (residential support), and the user chooses a combination. A person needing constant care might combine life care in the daytime with residential support as the place to live; and someone who has moved into the community can continue to use life care by day. **For every user an individual support plan is drawn up** — the point on which FUJII was most emphatic, and on which he was also most candid: for the service provider the paperwork is heavy, since the plan must be renewed each time the period expires, and although one private body has produced software for it, **the plan is not usable in practice, and the field is calling for improvement.**

The support classification, and how a service is obtained

The **disability support classification** expresses in six grades the standard degree of support a person requires given the varied characteristics of their disability, **grade 6 indicating the highest need**. It was introduced so that appropriate services could be matched to the degree of support required. The assessment covers **80 items**:

Table 2.6 The 80 assessment items behind the disability support classification, from the speaker's submitted materials.

Group	Items
① Items relating to movement and physical action	12 items — turning over in bed, getting up, maintaining a sitting position, transferring, standing up, standing on both feet, standing on one foot, walking, moving about, dressing and undressing, pressure sores, swallowing
② Items relating to personal care and daily living	16 items — eating, oral hygiene, bathing, urination, defecation, health and nutrition management, medication management, money management, use of the telephone, everyday decisions, awareness of danger, cooking, cleaning, laundry, shopping, use of transport
③ Items relating to communication	6 items
④ Items relating to behavioral difficulties	34 items
⑤ Items relating to special medical care	12 items

In the assessment as actually administered the 80 items are broken down further into 106; a review board established in each municipality then judges the case, taking the survey results and the physician's opinion together, and the municipality certifies the classification on that basis.

The procedure begins with the payment rules — how much the user must pay and how much the authority contributes. This too, FUJII said, is onerous, and after the payment decision the provider's staff must work very hard **to deliver more service than the limited funds and the limited service allowance permit**.

He gave the example of an application for Care Benefit. Ageing among people with disabilities has become a problem: once long-term care insurance began, the first difficulty facing disability facilities was **the number of people aged 65 and over**. People with psychiatric disabilities in particular, long resident in hospital, find it hard to secure work after discharge but are in excellent health, so **transferring older people to the long-term care insurance system was, he thought, a very good service**. The first-stage screening runs all 106 items through a computer; a physician's written opinion is added; a review board is then convened and the use of services decided. Whether the services are then used appropriately over the set period, and whether the operation is proper item by item, is subsequently examined.

He ended by naming what he had not had time to cover: **consultation support** for people with disabilities, which he described as extremely time-consuming and demanding, and within it **support for transition to community living**, on which great effort is now being concentrated; and the statutory arrangements for **disclosure of information about disability welfare services**, for **the prevention of abuse of people with disabilities**, and for **their rights**.

The chair's summing-up drew the comparison the session had been arranged to produce. Where Korea's principal instrument is its Act on Welfare of Persons with Disabilities, **Japan's Comprehensive Support Act is far wider in scope**, integrating employment, welfare and research; and the part of it dealing with self-support benefit was, he said, of considerable significance, since Korea organizes its activity support services, employment measures and other disability welfare provision separately rather than under a single benefit. China has its Law on the Protection of Persons with Disabilities, Korea its Act on Welfare of Persons with Disabilities, and Japan its Comprehensive Support Act; these are the statutes that manage, supervise and integrate policy-making for people with disabilities. **"Japan assesses with 106 items, so it grasps the whole of a person's needs."**

Part 3 — Case Reports

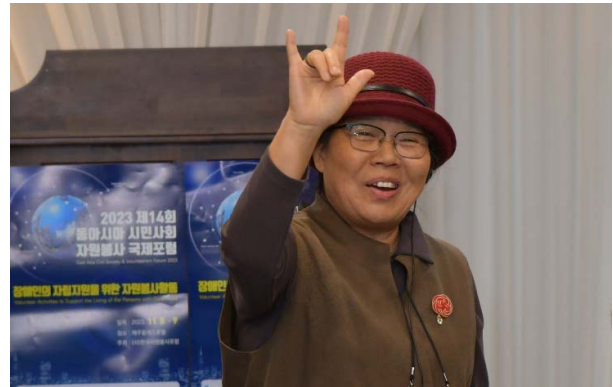
Six case reports followed the keynotes, two from each country. Four of the six were given by, or centered on, people with disabilities acting rather than being acted upon, which is what turned ZHANG Wanhong's recommendation — that people with disabilities should themselves be volunteers — from a proposal into the afternoon's subject.

3.1 Independent Living and Volunteer Activities of the Korean Deaf

LEE Jeong-ja, Representative, Human Rights and Arts & Culture Social Cooperatives; former director, Seodaemun Municipal Welfare Center for the Hearing Impaired

A note on the title. The table of contents, the section heading and the program page all give this report as a collection of cases on protection support for victims of abuse by a citizens' association. **The report is not about that subject.** The title used here is that of the speaker's own English abstract, *Independent Living and Volunteer Activities of the Korean Deaf*.

LEE Jeong-ja opened by inviting the volunteers of Jeju to visit her: her base is at 25-3 Jungang-ro in Seogwipo, on the south of the island, where she met her husband and married in 1993. She had a reason for saying so. Listening to ZHANG Wanhong that morning on people with disabilities as volunteers, she had thought that her husband holds the same view as the professor.



Photograph 3.1 LEE Jeong-ja presenting the first case report.

“When we do volunteer work, should people with disabilities be covered by volunteering alone? I do not think so.” So she proposed to approach the subject from two sides: non-disabled people serving people with disabilities, and **people with disabilities themselves serving**. The connection to independence is direct: a person with a disability can be moved toward independence by receiving volunteer support, and a Deaf person can become independent **by doing volunteer work**.

Deaf, not hearing-impaired

She then made the point on which the whole report turns. Korea's volunteer service law uses the word **“Deaf”**; the disability welfare law uses **“hearing impairment.”** But Deaf people, precisely because they are classed as hearing-impaired, **do not like the word disability**. The old term 聾啞 — deaf-mute — survives in Korean usage: 啞 meaning unable to speak, 聾 meaning unable to hear or speak. **“But we are not deaf-mute any more. We have a language, which is sign language.”** She asked the audience to use the expression *Deaf* generously, and said that she had deliberately used it throughout her own text out of respect for the standpoint of the person concerned.

The value of the volunteer work follows from that. **“When you volunteer for someone you do not love, then out of a hundred things you do, only one or two or three will go well.”** First love yourself; then value others — a social practice she set out from the standpoint of self-actualization. Her two questions were the value of volunteering, and how people with limited communication can achieve self-actualization.

She explained the technology briefly — that people with hearing and speech disability communicate by hand, by foot, or by writing, and that the difference from those who use hearing aids is not widely understood; she showed a hearing aid, and explained the cochlear implant, which is not a prosthesis in the ordinary sense but a device through which sound is recognized and understood.

On the legal position she reported that **the Korean Sign Language Act was passed on December 22, 2020, giving sign language the same standing as the Korean language; that after a transitional period it came into force on February 3, 2021; and that February 3 was designated Sign Language Day.** *The interval as transcribed — a six-month transition between those two dates — does not fit the dates themselves; the passage is reproduced as it stands in*

the source.

Because society is centered on spoken language, she said, a visual language is a minority language even for people who can see; Deaf people experience considerable social isolation and discrimination, fall outside the scope of social inclusion, and place a burden on government, NPOs, educational institutions, family and friends. A great deal of care and policy is needed to promote their social participation.

What a volunteer working with Deaf people needs

Stewardship, first of all — which means that the two parties must know each other's language.

A volunteer needs to know the language Deaf people use, and that language comes out of a culture. Korean comes out of Korean culture; the culture Deaf people use, the culture that is there, has to be understood on both sides.

And through various kinds of learning, **a shared understanding** of how to make effective adjustments and resolve needs — including the parts of the volunteering effect that cannot otherwise be obtained.

“Volunteers must receive education, and must receive training.” The people at the Forum, she said, had presumably had training before they volunteered; she asked them to treat the day itself as an occasion for learning how China, Korea and Japan each do it.

What Deaf people actually do

“**What Deaf people are best at is helping people like themselves.**” Hence the Deaf associations and Deaf organizations — social cooperation of this kind, building such bodies and working in them, is itself volunteering. Education for Deaf people, teaching by class, by spoken language, by written text: these are fields where Deaf people do well. And because much recent activity is community-based — community care, community-based rehabilitation — people are not isolated: they can receive service where they live and give service near where they live, which is why she has argued so strongly for a presence alongside the community.

The list of what her organization does is long and concrete. **Cleanup work:** June 3 is Korea's Deaf Day, marked nationwide, and on that day the community, the business world and people with hearing and speech disabilities eat lunch together and then go out to clean, all in the same waistcoats — environmental protection is now a focus. **Cultural work:** Deaf artists write mottoes and songs, and take booths at local events, using the particular talents they have. **Agricultural and day labor**, including pottery. **Soup kitchens.** Where labor is short in the districts where Deaf people live, volunteers are sent — as far as they can go, she said, which is not always far, since it may mean getting on a plane. Requests come in for **citrus picking:** Deaf people, she noted, have a good eye and a developed sense of taste.

And the **kimjang one-plus-one** service: when 10 kg of cabbage is pickled, the result is divided into two boxes, one for the Deaf volunteer who made it and one for another older person. Within the same kimchi service, a great deal of other volunteering is done. When older Deaf people first went out accompanied one-to-one they found it stifling and were told do this, do that; later they got used to it, and came to ask to go out together again. **Peer counselling**, developed through lectures and person-to-person work, has grown considerably.

There is also work with other bodies: when welfare organizations hold bazaars at community halls, Deaf people go and sell the goods and do the packing. During the pandemic they took part directly in **making transparent masks**, since lips can be read through them, and they staff sports events. They go into facilities for older people, whose hands are unsteady. When a minister needed materials collected for missionary work in a difficult country, Deaf people brought things from their own homes.

The most important of all, she said, was sending Deaf young people to an orphanage in **Vietnam** — 24 in the first cohort and 16 in the second. She described how the Deaf participants were selected. The woman in the middle of the photograph is herself: she does not only teach but serves alongside, and took on nutrition science so that Deaf people could manage for themselves. One photograph records handing over a Vietnamese basketball stand to a Korean facility; they went to dance with fans, and danced.



Figure 3.1 Some of the fields the report covers: **climate and environmental protection** — volunteering to clear and maintain local parks, riversides and hill areas, with Deaf volunteers taking part, and the nationwide events of Deaf Day on June 3; **educational support** — Deaf volunteers supporting the studies of older people and children at local Deaf associations and welfare centers; **cultural activity** — artists, dancers and others staging art exhibitions, performances and traditional music and dance, and touring with them; and **help with farm labor**, in which the volunteers visit districts irregularly together with farmer groups or other local residents, and organize events.

Seven proposals

She had looked at American practice as well, where Deaf people do this kind of service. Her conclusion for independence-oriented volunteering, as her written abstract sets it out:

1. **Expand sign language and communication support training.**
2. **Promote the employment of sign language interpreters and mediators.**
3. **Develop programs that promote collaboration with volunteers.**
4. **Provide inclusive career opportunities.**
5. **Develop an online service area** — the pandemic showed how much more is needed here.
6. **Use communication tools and technology.**
7. **Support adults in recovering their daily lives** — lifelong education for those who missed the right age for language learning, so that poverty is not handed down.

Two of these she stressed in speaking. Volunteering opportunities must be given, but **the information almost never reaches people**: recruitment, education and training should be publicized far more widely so that people can take part. And cooperation with the volunteer bodies already in the locality is needed.

She ended with a painting by a Korean artist with hearing and speech disability, showing summer, autumn and winter in vivid color: anyone who donates receives a photograph of it. Her hope was that through the work of well-known painters people might be given the chance to communicate a little in both directions.

3.2 Introducing Universal Design to Jeju Tourism for People with Disabilities

KOH Tae-eon, Standing Chair, Jeju Special Self-Governing Province Council for Sustainable Development; former director, Jeju Volunteer Center; founder, Hanmaum Volunteer Corps

A note on the title. The section heading and table of contents of the original give this report as “Child-Rearing Support by Civil Society Organizations: the Role of *Bibil Andak* in the Independence of Care Leavers.”

The report is not about that subject. The title used here is that of the speaker's own submitted materials, “Case Study on Supporting the Introduction of Universal Design for Jeju Tourism for Persons with Disabilities”.



KOH Tae-eon began by placing himself. He started volunteering in the disability field with LEE Jeong-ja in the 1980s and founded **the first volunteer center on Jeju more than thirty-five years ago**. What struck him then was how far people with disabilities were governed by the poor conditions around them — above all because **there was no way to get about**: no buses, nothing.

His first proposal was to take **thirty-six people with severe disabilities from across the country to the summit of Hallasan (1,947 m), Korea's highest mountain, over four days and three nights**. It was a very difficult period, but the press and broadcasters carried it, and the number of people with disabilities — on Jeju and on the mainland alike — who were drawn by the island and wanted to come and to see it grew. There were so many that responding became difficult, so they began to help.

In 2000 he moved to the Jeju City Volunteer Center as a middle manager and helped from there. Talking to people with disabilities in his own district he learned two things: that flying from the mainland is expensive, but that **declaring one's disability in advance reduces the fare**; and that there might be a way of supplying volunteers locally. Out of that came the **Jeju Tourism Helper Center for People with Disabilities**. “**Now people with disabilities come on their own and volunteers support them directly. Including transport, we can handle it with no inconvenience at all.**”

The Helper Center

The Center opened in **June 2005**, and has since supported people with disabilities and people living on the street who visit Jeju. Requests of this kind, he said, are increasing nationally by the day. **About 20,000 volunteers have taken part, and more than 60,000 people with disabilities have received the service**. In 2005 the work took **the bronze prize at the National Volunteer Festival**.

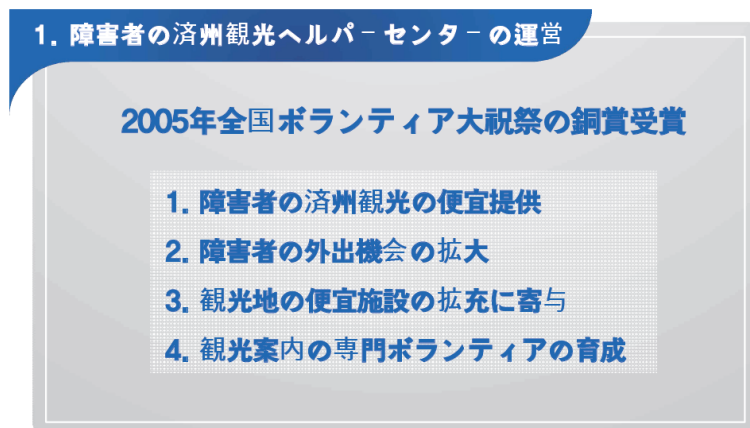


Figure 3.2 The Jeju Tourism Helper Center for People with Disabilities and its bronze prize at the 2005 National Volunteer Festival. Its four stated functions: 1. **providing convenience for tourism in Jeju by people with disabilities**; 2. **widening their opportunities to go out**; 3. **contributing to the expansion of accessible facilities at tourist sites**; 4. **training specialist volunteers as tourism guides**.

The method has proved highly extensible. It is welcomed by people with disabilities for the convenience it brings, and it widens their opportunities to travel. And when people with disabilities reach a tourist site, he said, **the facilities are too often a waste** — so the administration and the government have exercised their authority through official channels, corrected matters and raised the issues, which has produced many improvements in the field.

Universal design

In December 2014 the Center funded design work whose results, according to a subsequent survey, gave the general public a more comfortable environment; the drawings and contents show that it was made so that everyone engaged in manufacturing would think about the environment and be able to live comfortably. **Anyone with the opportunity to design should refer to universal design**, he said: design that lets products, buildings, environments and services be used safely and comfortably by everyone.

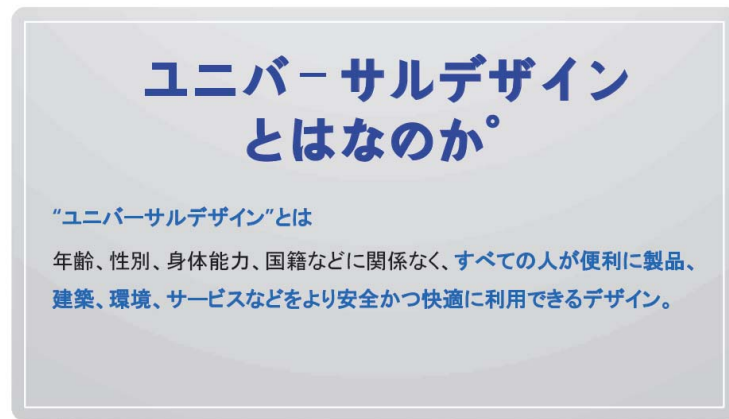


Figure 3.3 “What is universal design?” — design that allows everyone, irrespective of age, sex, physical capacity or nationality, to use products, buildings, environments and services more safely and comfortably.

One project of this kind concerned **Sinsan Park**, close to Jeju City, an industrial-estate area with no thought given to convenience at all: the local authority was asked to cooperate, and toilets, roads and a movement space in which residents can get about comfortably were built.

Four effects have spread from the Helper Center. *The transcript numbers only the third and the fourth of them, and his slide is headed “Ripple effects of the Helper Center — 4”; the second is not in the transcript, and the travel-companion passage below is introduced separately rather than as one of the four. They are set out here in the order he gave them.*

1. **The first International Universal Design Expo in Korea**, held in Jeju in 2019. Jeju had decided to introduce universal design in 2008 — very early for a local authority, and Jeju City was the first to promote it. The 2020 and 2021 events could not go ahead because of the pandemic, but **the 2022 event was thoroughly international and was run under the province's own steam.**
2. **An accessibility information center for tourists with reduced mobility.** Government accessibility measures had been weak, so the center was refurbished; it now guides visitors to every hotel, tourist site and public facility so that they can get through their itinerary comfortably and quickly.
3. **A provincial ordinance.** In May 2013 Jeju Special Self-Governing Province enacted an ordinance on the tourism environment, including the improvement of accessibility for tourists with reduced mobility. Even with the ordinance in place, he acknowledged, **the infrastructure to receive tourists and socially vulnerable visitors is not there** — the tasks facing a local authority are piled high, though he judged that they are now being tackled energetically.
4. **Travel-companion programs** (*not numbered as a ripple effect in the transcript*). As part of tourism measures for people with disabilities, travel-companion activity is spreading and Jeju has begun to introduce it. Jeju City has adopted a travel-companion program too, and the number of local authorities and organizations running such programs nationally is increasing.

2. 観光ヘルパーセンターの波及効果- 4

濟州特別自治道

観光弱者の接近可能な観光環境の造成条例

第1条(目的) この条例は濟州特別自治道の観光弱者のための接近可能な観光環境を造成するために必要な事項を定め、観光弱者の移動権と接近権を保障することで観光享有権の拡大と福祉観光活性化に寄与することを目的とする。

第2条(定義)「福祉観光」とは、観光弱者の観光環境改善と観光機会を拡大することにより、観光基本権の保障とその実践案を用意するなど、観光福祉の実現をいう。

濟州特別自治道条例 第1033号, 2013. 5. 15.

10

Figure 3.4 The Jeju Special Self-Governing Province **Ordinance on Creating an Accessible Tourism Environment for Tourists with Reduced Mobility** (Provincial Ordinance No. 1033, May 15, 2013). Article 1 states the purpose: to prescribe what is necessary to create an accessible tourism environment for tourists with reduced mobility in the province, and by **guaranteeing their right to movement and right of access** to contribute to widening the enjoyment of tourism and to activating welfare tourism. Article 2 defines welfare tourism as the realization of tourism welfare — guaranteeing the basic right to tourism and preparing the means of putting it into practice, by **improving the tourism environment for tourists with reduced mobility and expanding their opportunities to travel**.

Jeju's welfare rating has risen four years running — a measure, he said, of how hard the local authority and the welfare bodies have been working.

He closed on the mismatch that remains. Across the country the welfare centers and organizations face demand that is rising very fast and **supply that has not kept up**; the balance between the two is now being adjusted. Jeju is working on the basic infrastructure tourism requires, and he wanted to improve various parts of it — the ferries and other transport infrastructure among them — in active partnership with the local authority. He apologized for speaking fast and for not knowing whether he had gone over ten minutes. *A short passage at the end of the transcript, about mining specialists and a construction company, could not be resolved and is omitted here.*

3.3 Stay True to Our Founding Mission: Leveraging the Advantages of Mutual Aid Organizations for Disabled Persons

ZHOU Lifeng, President, Wuhan Sun Family Mutual Assistance Center

ZHOU Lifeng introduced herself from “the city of volunteers, the city of resistance, the city of heroes — Wuhan.” The Wuhan Sun Family Mutual Assistance Center was founded in **2007** and formally registered as a social organization for people with disabilities in **2014**. The Wuhan Disabled Persons' Federation is its supervising body for operations and the Wuhan Municipal Civil Affairs Bureau registers and manages it directly. **Its work is to organize mutual aid services among people with disabilities.**

In the nine years since it began, working from Wuhan, the Center has run the “**Care for My Disabled Neighbor**” project, a **condolence-visit project**, the **Love Fund charity supermarket project** and a **volunteer program for families of people with disabilities living in poverty**, among others — hundreds of kinds of service delivered to tens of thousands of people.

Its landmark work is the “**Loving Rice, Loving Oil**” **condolence project**, a joint charitable undertaking with companies which has **visited more than 3,000 families of people with disabilities in eight consecutive years**, delivering rice and oil to poor households in Wuhan. The **Sunshine Travel** activity has taken people with disabilities to **Zhangjiajie, Putuo Mountain and Qiandao Lake**, among other places.



Photograph 3.3 ZHOU Lifeng presenting the third case report. The chair announces that she will present seated because of her



Figure 3.5 A special campaign: in 2018 a wheelchair dance team the Center had helped to organize took gold in the team event at a national wheelchair dance competition. The photographs show the rehearsal hall and the team at the award ceremony.

Mutual aid as the founding idea

“Mutual aid is a natural thing in the real lives of people with disabilities.” For all sorts of physical reasons, she said, people with disabilities naturally form groups and help one another to solve the various difficulties of living. “That is where our organization begins: participating, sharing, and enabling others to help themselves — that is our purpose.”

In **2008** the Center organized mutual aid services and issued a call for **people with milder disabilities to support people with severe disabilities**. It drew a wide response from people with disabilities and attention and support from government. Not long afterward the **Wuhan municipal government introduced a domestic-help service for people with disabilities, purchasing services from people with mild disabilities to provide household help for those with severe disabilities** — an arrangement that meets the support needs of people with severe disabilities and at the same time **solves the employment problem of some people with milder ones**. With the government's involvement and support, the Center went on running mutual aid activity and encouraging people to resolve the difficulties of living by relying on themselves.

The sheltered handicraft workshop

In **2015**, answering the party and government's call for a society in which everyone prospers, the Center drew on its years of mutual aid experience and opened a **handicraft workshop**. Every member of its staff is a person with a disability. **“We support them and carry out the auxiliary work, so that within a special working environment, and under proper protection, they can exercise the limited working capacity they have and be rewarded accordingly.”**

The method is precise. In the production process each person is first responsible for their own work within the range of their own capacity, and then, helping one another, they complete the production process in an integrated way. **After about three months of training and practice, the team is ready to carry out the whole process — design, cutting, tailoring — on its own.** In the course of developing the entire process over a little more than a year, **more than twenty people with disabilities took part in sheltered work and the output value of the processing exceeded 100,000 yuan.**

The workshop makes decorative flowers. The work is a single line, but because there are many workshops it is stable and grounded for middle-aged and older people with disabilities. **“It is work that lets them go out every day as non-disabled people do; and besides earning a return for their labor, they can take part in social life and gain a sense of achievement and pride from making an effort, so that they can escape poverty and become better off — and the sense of inferiority that comes from depending on one's family dissolves of itself.”**

In **2017** the workshop project received funding from the **Yangtze River New Mileage Project** and continued to develop. In **2019** the **China Disabled Persons' Federation held an on-site work conference at the workshop and designated it a national model for promotion.** With the close attention and support of the party, government departments and the federations at every level, and with venues and funds supplied, **sheltered labor and other supported-employment institutions have blossomed across China.**

And in **2021**, when Wuhan was in the middle of the epidemic, the Center organized mutual aid services to resolve the difficulties of daily life: **more than 3,000 mutual aid services in three months, and daily necessities supplied to more than 2,000 households.**

“Many of the small things in life may be easy for you, but for others — especially for people with disabilities — they may be very difficult indeed.”

“I hope we can all raise our hands and help the people around us. May the flower of mutual aid bloom always, and everywhere.”

3.4 The Practice and Exploration of Guangzhou Huangpu District Spiritual Home Service Center in Serving Disabled Children

SUN Hongsong, President, Guangzhou Huangpu District Spiritual Home Service Center

SUN Hongsong has worked in child protection for eleven years; his own field is psychological counselling, in which, he said, he is still a beginner. He began by answering LEE Jeong-ja. Listening to her account of Deaf children in Korea had moved him, **because the shoes he wore when he ran his first official half marathon belonged to a deaf child.** They were the first pair of trainers the boy had bought as an adult; he bought them, wore them and gave them to SUN, and they became, unexpectedly, SUN's best pair of shoes. The boy's mother had trusted him, and he had watched over the child throughout. **"In fact it did more for my growth than for his."**



Photograph 3.4 SUN Hongsong presenting the fourth case report

"Our role for people with disabilities is care for people with disabilities — and, more important still, it is answering the families of people with disabilities." The volunteers, he said, are willing to pay out for people with disabilities and glad to contribute; a very small amount of work, in fact, condenses the energy of the person with a disability and of the volunteer alike. He thanked the many volunteers working hard on the Center's platform.

The Center

The **Guangzhou Huangpu District Spiritual Home Service Center** was established in **March 2012**. Its volunteer team is made up of senior psychological counsellors, social workers, teachers, marriage and family counsellors and other professionals, and it provides the community with psychological counselling, marriage and family counselling, parent-child education, work with children in need, employee psychological assistance and crisis intervention. It has kept to a diversified service model and explored innovative models of **"social enterprise"**: in **2015** it incubated the **"Little Captain Club"**, providing full education for children and young people, with **the profit from the after-school care service used mainly for children with disabilities, disadvantaged children and children on the move**. Over the past decade **more than 8 million yuan has been raised through the integration of social resources**.

It is not a specialist center for children with disabilities. Since its foundation it has worked on the protection of children in difficult circumstances, and has kept its attention on children with disabilities, children of prisoners with no one to support them, and children left behind in the countryside. Its own specialism is psychological growth.

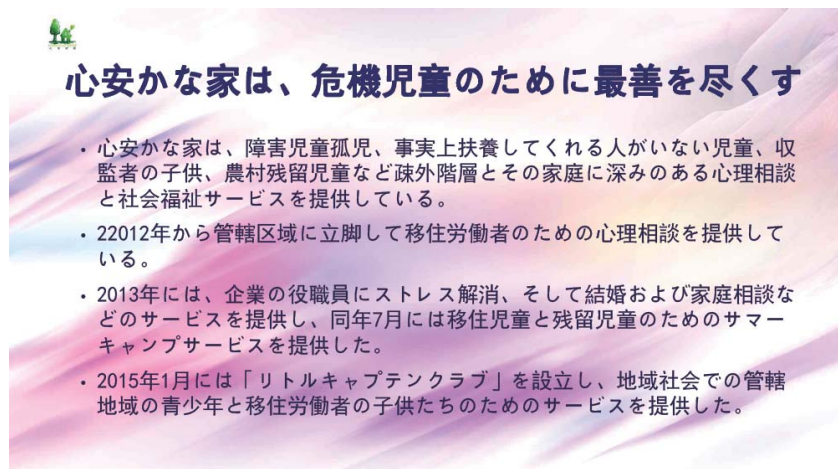


Figure 3.6 "Spiritual Home does its utmost for children in crisis." The Center provides in-depth psychological counselling and social welfare services to marginalized groups and their families — **orphaned children with disabilities, children with no one to support them in fact, children of prisoners and children left behind in the countryside**; from 2012 it has offered psychological counselling to migrant workers in its own district; in 2013 it provided stress-relief and marriage and family counselling services to company employees, and in July of that year a summer camp for migrant and left-behind children; and in January 2015 it established the **Little Captain Club**, serving young people in the district and the children of migrant workers.

At the time the Center was founded, he said, much of China's child protection system was still being explored and felt out locally. The country has never turned its face away from the extreme cases that occurred — the death by starvation of a girl in Nanjing, the deaths of children in a fire in Bijie, Guizhou. **“Our country is very open and transparent, and in the light of such grave social events the whole country, from central government to local authorities, acts very largely on the basis of the rule of law.”** At the legal level, gaps were repaired and the structure improved.

Cases

The Center's first case was a **six-year-old abandoned child with severe burns**, whose body had fused with adhesions.

The case he showed the Forum was a photograph sent to him the previous day, with the girl's permission. **She went to Korea for surgery in 2013**, thanks to a Korean teacher in Guangzhou who connected the Center to many resources, Korean doctors among them — a Christian who spent more than 80,000 yuan on her. **She entered university in 2018 and is now a university student.** SUN thanked the Korean people who made it possible.



Figure 3.7 The Center's first case, before and after. The caption on the slide reads: badly scalded at the age of six (2006), transferred to a Korean hospital for treatment in 2013 at the age of thirteen, entered university in 2018. The faces are obscured in the original. The speaker's English abstract gives her age at the time she was found in 2013 as eleven, and dates the transfer to November of that year.

His written abstract records a second case. **Xiaoyu**, an autistic child, was liable to emotional excitement and to conflicts with classmates at school, and sometimes hit her mother at home. With the help of a psychological counsellor and a social worker from Spiritual Home, **Xiaoyu's mother learned how to communicate with her** and Xiaoyu's emotional state improved. **In December 2020, with volunteers' help, Xiaoyu and her mother succeeded in boarding a plane and took part in a family-building activity for children with disabilities in Chengdu.**

He was frank about his own position. When he began taking child consultations he realized he was himself a particular kind of child: **he had Asperger's syndrome, and remembers no other child with the same diagnosis.** He was wearing a suit that day, he said, which he does only for weddings — he wore one because the occasion seemed to him a formal one — and he often forgets to tie his necktie on the way out, which is one of the things that goes with the syndrome. He had also spent a day shut in a hotel room in Hong Kong making a better set of slides, and had not expected Korean checks to be stricter than Chinese ones; the material he made the day before did not pass, so he was using the old slides. **“Yesterday I could have prepared something much better.”**

Huangpu

He comes from **Huangpu District in Guangzhou**, which is better known than the city, he said: a beautiful place, where China's maritime Silk Road was born a thousand years ago, and now an important base for the city's economic and industrial development, which has grown rapidly over the past decade in particular.

When the Center began its work with children, Huangpu's early stage of development was rural — a place where urban and rural were fused, with a great many children of migrant workers. In that setting the Center found its service population and began **protecting and accompanying children who had essentially been left behind**; that work is now in its seventh year, and it continues to accompany the growth of orphaned children and children with disabilities in the district. The old dilapidated huts and poor living conditions are no longer to be seen; Huangpu has essentially been replaced by a new city.

One case among many: an orphan raised by a grandmother to whom he was not related by blood, living on Changzhou Island in Huangpu — “every time we visit, we feel purified.” The place is where the **Whampoa Military Academy** stands, so it is special, and still rural. When a great typhoon struck Guangzhou their house was flooded more than a meter deep; the grandmother told them everything in it had been submerged. *The transcript gives the year of the typhoon as 1818, which cannot be right; the passage is reproduced as it stands.*

Three years of this kind of support taught them that the needs are not only material. Another child had a brain disorder and was growing very slowly; his parents were adoptive rather than natural, and after the adoption they died, so that in the end the Center considered sending him to an orphanage. There are policy barriers at Guangzhou's welfare institutions. **Leaders in Huangpu District then came forward, intervened at the level of rights and helped solve the problem in a way that was entirely reasonable and lawful,** and through the proper procedure he was placed in an orphanage. The grandmother had at first been unwilling to let go of the child she depended on, but later accepted it gladly and sent him. He now receives careful protection. **“There are many such cases. One could go on listing them for ever.”**

Money, and what the work is for

The Center is a grassroots organization with no government funding. **By making a good impression through its support services it moves funders, who now usually provide 60 percent of what it needs: if 100,000 yuan is required, 60,000 comes in donations and the remaining 40,000 has to be raised by the Center itself.** Continuing to provide the services is difficult, but with the donations it receives it has managed to keep going. *The transcript gives the second and third figures in dollars; from the context they are yuan.*

What the Center has seen from the families of children with disabilities is contribution rather than dependence: **every family, and mothers in particular, takes part in the support work more actively.** Many children with disabilities cannot recover for physical reasons. What they need is something long-term: **one day they may become independent of their parents and leave them, but our social care goes on continuously.** Being in the middle of that process, and taking part in the whole of it, has connected more volunteers to the work.

He was moved, he said, by the district government officials, including Huangpu's first head. One of them, no longer in a front-line leadership position, made a special journey before SUN left for Jeju to bring the head of the relevant committee to him and say: **“Show me what you have done in ten years.”** When the work was reported to him, he was very moved, and said: “These ten years of effort of yours were never wasted; it was for the children, and we have been able to rebuild a deeper connection than a relationship with government.” **“What people need is an emotional connection, and our relationships must be ones in which each of us finds our own responsibility inside the other's needs.”**

In 2018 he took part in a pitch competition at a university in Guangzhou: three students competing to see whose project could win over the whole audience within six minutes, with a prize of 800 yuan. **He raised 3,500 yuan in those six minutes and came first.** Asked why, the organizer told him: *“I was deeply moved by one sentence you said.”* What he had said was this: **“Damage to buildings and roads outside can easily be repaired; but repairing children with disabilities — their bodies and their broken hearts — is very difficult indeed.”**

That, he said, is what people with knowledge and groups with compassion must do; in that process we should do our best and offer our love, because love of this kind carries a kind of responsibility with it. He closed on a Chinese saying — **“a journey of a thousand miles begins with a single step”** — and on an image: **with love as the fulcrum, our efforts can form a powerful lever for the care of children with disabilities, and for the whole cause of consideration for people with disabilities.** *The transcript attributes the fulcrum and lever to Aristotle; the image is Archimedes'.* “Not only China, Japan and Korea. We can build the bridge of love among us again.”

3.5 The Community Activities of Lian Bunkyo: the “Connecting Through Lian” Project

YAMAUCHI Tetsuya, Director, Lian Bunkyo, Social Welfare Corporation Musashinokai

Lian Bunkyo is a four-storey building in Bunkyo Ward, central Tokyo — a ward with a resident population under 200,000 and a daytime workforce of 800,000. It opened in **April 2015** and is operated by the social welfare corporation **Musashinokai**. Every floor is welfare provision: **a multi-function complex serving children, seniors, people with disabilities and ordinary local residents alike**, combining residential and day services with consultation, support and home visiting. In central Tokyo, YAMAUCHI noted, land prices are such that complexes of this multi-function kind are increasing.



Photograph 3.5 YAMAUCHI Tetsuya presenting the fifth case report

The building runs **more than twenty services of various sizes**, and on top of them a body of social-contribution work — **twenty-seven community-contribution activities**, large and small, according to his written paper. The Corporation has organized that work under **eight keywords**, against a mission set at the opening: **to realize a society of bonds that connects people to people and people to society** — encounter, exchange, mutual support, education, place, symbiosis, communication and participation.

- **Exchange.** Multi-generational exchange, literally. Because the building is a complex, events and exchange activities are done together from the outset.
- **Gathering and encounter.** Staging encounters — arranging things at the entrance so that people of different generations mix, and mix across disability.
- **Participation.** Participation support: taking social themes — understanding of disability, the realization of an inclusive society, food loss — and gathering the people who come out of sympathy with them into a movement.
- **Nurturing and shared growth** (*kyōiku* written so as to mean growing together). Courses and classes; and here, he said, echoing ZHANG Wanhong's address that morning, **beginning from interest and curiosity is what matters most**. The aim is to support people in turning that interest into knowledge and skill and putting it to work in social activity. The present emphasis is welfare education, bringing children from the first to the sixth grade of primary school — roughly ages six to twelve — into contact with people with disabilities and with many other kinds of people.
- **A place to be** (*ibasho*) — the largest theme of all, on which see below.
- **Mutual support.** Working with other bodies on study support for children in poor households, children's meals, disaster-area support and much else: a movement toward forming networks.

What the pandemic broke

By 2018 the exchange population — people meeting and mixing in one way or another — exceeded 160,000 a year. When COVID-19 began, that vanished at a stroke. Because the services the Corporation valued as community contribution were deployed around the building as their base, **the various services became isolated and fragmented**. It was then, he said, that creating a place to be out in the locality came to feel really important.

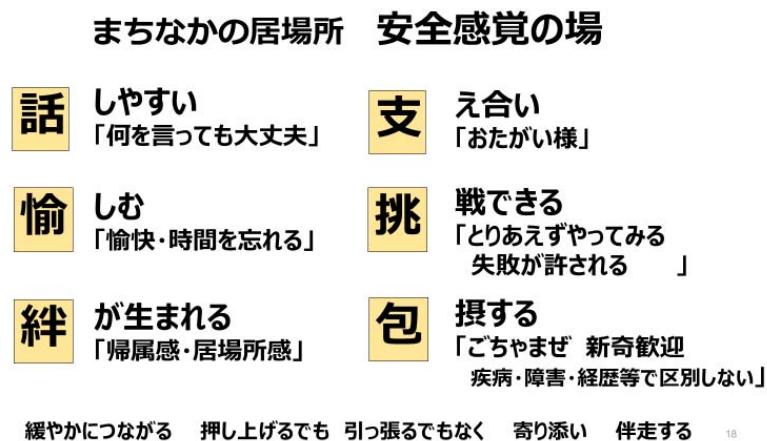
The legal background matters here. In 2016 the Social Welfare Act was revised to require welfare facilities operated by social welfare corporations to implement projects contributing to the community and to promote community development actively, in addition to the welfare services they provide. Japan's policy for a “community-symbiotic society,” in a period of falling birth rates and an ageing population, says that people with disabilities and people without, and the recipients of services and the providers of them, should take down the fences between them and work together. YAMAUCHI's own reading of that is a step further: **a community-building in which the person concerned can participate, across the frame of disability**.

The community problems he listed are, he said, common to the whole of Japan: isolation and loneliness, places for

people with disabilities to work, social withdrawal, dementia. But his organization was looking at something more local than a ward of 200,000. **“When we asked what the community of a person with a disability living here actually is, we thought it was probably a radius of less than one kilometer.”** And within that radius, the problem is not disability but **the difficulty of living** — the very close, very real problems of life carried by everyone who finds living hard.

“What do we do about the root of that difficulty — how do we tend that root?” Public services are rigid: the eligible population is fixed and the content is fixed, so when something like the pandemic happens they cannot respond to individual needs. And it is not only people with disabilities: people raising children, people in ordinary employment, tasted the same distress. **Connecting people who find living hard is the theme we now have.**

Discussions with local welfare organizations, educational institutions, judicial associations, people with disabilities, parents' associations and neighborhood associations produced a long list of life problems — poverty, withdrawal, anxiety about childcare, dementia care, employment of people with disabilities, and a shortage of hands for the local festival. **Even among a small number of people the difficulties were diverse, and they existed not only among people with disabilities but across all the generations.** The root of such difficulty is hidden and hard to observe, but the circumstances that lead to it could be identified. Asked what kinds of connection they needed, participants produced **eleven connection elements**: being able to take part as an individual; being able to do what one wants to do; dinners; not being rushed; close friends; opportunities to sell; opportunities to work; opportunities to create; opportunities to meet people; neighbors with whom one can walk and shop; and opportunities to experience history — with minor distractions from daily life. His paper adds one finding that shaped everything after: **people tend to avoid welfare services out of fear of being criticized by society for receiving them.**



*Figure 3.8 “A place to be in town — a place with a sense of safety.” Six qualities, each written on a single character: **easy to talk** (“whatever you say is all right”) · **mutual support** (“we’re all in it together”) · **enjoyable** (“cheerful; you forget the time”) · **you can try** (“give it a go for now; failure is allowed”) · **bonds are born** (“a sense of belonging, a sense of having a place”) · **inclusive** (“all mixed up, novelty welcome; no distinction by illness, disability or personal history”). Beneath: loosely connected · neither pushing up nor pulling along · staying close · running alongside.*

Four projects and a new corporation

What the Corporation is good at is multi-generational inclusive community-building, so it started from that: a **local information magazine**, **urban beekeeping**, **art by people with disabilities**, and **volunteering by people with intellectual disabilities** — with a community café, ***machinaka Cafe***, at the center, drawing residents in so as to build the locality anew. Four projects, with a platform in the middle: a place for thinking things through.

The community café, ***Tweedie***, is where various people now gather. Within a radius of about 300 meters there are several bases. **The volunteering by people with intellectual disabilities is run entirely by the members themselves.** At first the staff of the welfare facility went along, but as YAMAUCHI put it: **“if there is a string attached, then they are still service users, not local residents.”** Standing again in the position and the viewpoint of a local resident, the members make their own decisions and carry out their volunteering — with plenty of failures along the way.

The structural change follows from that. Lian Bunkyo is now establishing **an NPO corporation**, so that the initiative passes from Lian Bunkyo to the residents: the users take off the label of user and stand as ordinary local residents,

and the residents around them join in to found an activity corporation together. Its name is **Chienowa**, written a ring of local ties: **people brought together by local ties, by some coincidence, by some event or some movement, forming a single ring to solve the problems of the locality.**



Figure 3.9 The platform. **PLACE SUIDO 1 and 2** are opened to the locality as places where people gather and mix according to their various interests, and are described as **the place of collaboration where the problems of living in the community are tackled from each person's own standpoint and each person's own strengths**. Around them the five divisions: **01 Art** — realizing a place where anyone can enjoy art freely and at any time, and supporting the birth of artists; **02 Beekeeping** — making a place, and honey, and products, and selling them, through what the slide calls sixth-order industrialization; **03 Events** — multi-generational exchange and childcare support across the frame of disability; **04 Volunteering** — a volunteer team organized by members with intellectual disabilities; **05 Local media** — finding and publicizing the appeal of Bunkyo Ward through a magazine, the web and social media. At the right, the partnership: **Musashinokai · Bunkyo General Welfare Center · Lian Bunkyo**, and **Café Tweedia**, a community café providing employment and re-work opportunities for people with disabilities and a place for community and multi-generational exchange. The text above reads: *people with disabilities and without, from children to seniors, all live in this locality; a community-building in which these people are connected all mixed up, without distinction, as residents linked by local ties, everyone putting their heads together, so that people can feel it was good to have lived in this town.*



21

Figure 3.10 How the two bodies relate. **Left, Lian Bunkyo** — service users: multi-function services, connection with social resources, the appeal and attraction of activity, and community and social-resource networks. **Right, the NPO corporation** — community residents: participants as subjects, symbiosis, connection with local resources, and community activity. Between them, the synergy of social resources: **people, things, places, information, technology, knowledge, money, institutions**. The line at the lower left reads: **you become a social resource**.

The axis of the activity is the **beekeeping** — urban beekeeping, from which all sorts of events can be built, from harvesting the honey to processing it, and which turns out to attract sympathy readily. Then **art by people with disabilities**: the atelier is now in the town, and residents' art activity is done all mixed in together. Then **Bunkyo-jin**, a mini community magazine: seniors learn the editing skills, then find and interview people in the locality who are doing this kind of work — a process through which they come to know the merits of their own area, and which the Corporation uses as a promotional activity to draw people into its facilities and its movement. And then **Be-rin**, the volunteer team of people with intellectual disabilities, which he wants to expand steadily.



Figure 3.11 The Chienowa leaflet. Left: a greeting — this is a street where people who live, study, work and come to play are all residents of this street; a place where such people can meet each other and talk in a place near their homes, one where connections are made and it is easy to visit; let us make a place to be that is comfortable, familiar, and near at hand. Center: the five activity divisions — art, beekeeping, local media, volunteering, events — arranged around **PLACE SUIDO-1-2**. Right, six ways to support: **know** (visit the website), **visit** (come to a workshop or event), **spread** (tell others), **work** (join as a volunteer), **give** (donations accepted at any time), and **join** (supporting membership, ¥1,000 a year for an individual). Contact: the Chienowa preparatory office, c/o Lian Bunkyo, 2-16-15 Kohinata, Bunkyo-ku, Tokyo 112-0006.

He ended on the argument the whole report exists to make. **What matters is that the person concerned takes the initiative and pushes outward, because that is what cultivates the locality.** In independence support for people with disabilities, the question is how the person concerned engages actively with the community and builds the base within it. **“Without that, however far the knowledge, the skills and the social environment for employment are put in place, if the starting point of a place to live has not grown, then people are stifled, cannot live, and stay divided.”** And that, he said, is probably not a matter for people with intellectual disabilities or people with disabilities alone: **it is a problem of the whole locality, for every resident to think about.**

His written paper adds the demographic argument beneath it. Facing a serious labor shortage from the rapidly ageing society and the falling birth rate, **it is vital to shift from a relationship of providers and receivers of welfare services to one in which both are providers and receivers** — and the proactive participation of people with disabilities in building a symbiotic society at the local level is, he wrote, of the utmost importance.

3.6 The Work of IGENGO Lab.

KIKUNAGA Fumi, Representative Director, IGENGO Lab.

KIKUNAGA Fumi began by separating herself from everything that had gone before. **“Every speaker so far has explained things in the context of welfare and support. I want to say first that the work of IGENGO Lab. is not so much support as a business approach.”** She is Deaf from birth, and her job is making content.

IGENGO Lab. is a team whose first language is sign language. Most of its members are Deaf or hard of hearing; a few are hearing. **“We want to say that ‘cannot hear’ does not equal ‘cannot do’ or ‘no good’ — simply that one speaks a spoken language and one speaks a visual language: that they are *different*.”** The mission is stated as **“to create a world where being different can be enjoyed.”**



Photograph 3.6 KIKUNAGA Fumi presenting the sixth and final case report.

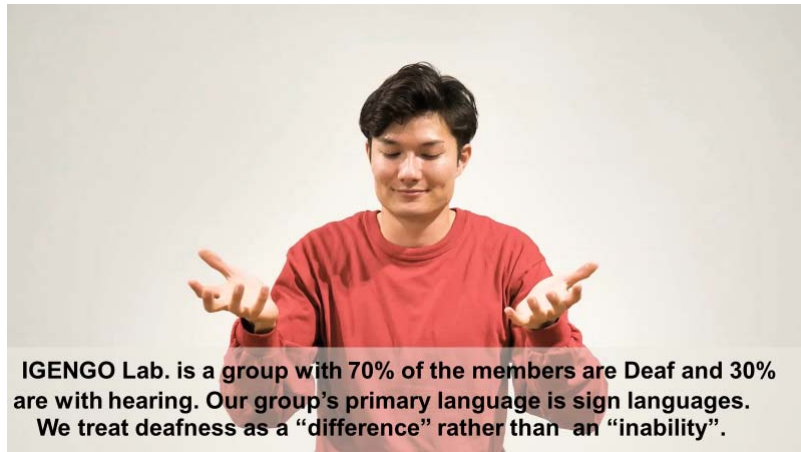


Figure 3.12 From the presentation slides: IGENGO Lab. is a group with 70% of the members are Deaf and 30% are with hearing. Our group's primary language is sign languages. We treat deafness as a “difference” rather than an “inability.”

The Lab has three lines of business: the **Interlingual Escape Game**, immersive theater using sign language, and the production and sale of goods and games using sign language. **“Rather than the form of receiving support, we simply take our own strengths — sign language, Deaf culture, the things only we, who grasp the world with our eyes, can make — and turn them into content and goods, and make a business of it.”** The structure is stated plainly: make content and supply it, take the profit from it, and **pay the team members a proper fee out of the profit.**

The Interlingual Escape Game

The Lab's principal activity is the **Interlingual Escape Game**. She showed a film broadcast by NHK in 2019 in which four young people — two hearing celebrities and two Deaf young people — are locked in a hexagonal building, each in a separate walled room, with a pillar in the center pierced by four holes just large enough for an arm, through which each room can be seen.

The hearing man wants to talk to the others but is cut off by the walls. He calls out to another man, who is Deaf and does not notice; he calls to a hearing woman, who does. The Deaf man happens to notice the holes and that two people are gathered there, and the three of them can now see each other's faces. The Deaf woman does not notice — the three wave hard, but she is facing away and does not respond, and sits thinking on her own. **What should have been done? The Deaf man has an idea on the spot: he throws his own handkerchief into her room to make her notice.** Only then can their eyes meet; from there they communicate, and clear the puzzles in order to open the lock.

“The Interlingual Escape Game requires people with different languages to communicate in order to solve the puzzles and clear the mission.” A hearing person and a Deaf person, whose languages differ, meet and work out

how to communicate by trial and error; exchanging information through communication is what solves the puzzle. In the final mission of the broadcast, even the participants who could not sign were communicating using the sign language they had learned inside the game; the last thing they did was give a password in sign language and escape safely.

Her written paper puts the purpose precisely: **“for both deaf and hearing participants to cooperate to solve the many mysteries that include the features of sign language and spoken language,”** so that people from different languages and cultures interact and think more deeply about the true nature of communication — leading to the development of people with a deeper understanding of diversity and with the ability to apply their experience to more accessible communication in society.

Why it was made

The Lab exists because of a life spent going back and forth between two worlds. KIKUNAGA is Deaf from birth; her parents and her brother are hearing and only she is Deaf. **She went to an ordinary hearing primary school, to a school for the deaf for middle and high school, to a hearing university, and then to work as a staff member at a facility for Deaf children** — moving between the hearing world and the Deaf world all her life.

Surrounded by hearing people and Deaf alone, she could not communicate easily and found it very hard. **“Over and over I suffered from not being able to say what I wanted to say and not being able to understand what I wanted to understand.”** That is a desire every human being has, and it accumulated naturally into: *I want to tell you. I want to understand you.*

And the difference of language divides the world in two. **Because society is overwhelmingly hearing, hearing people are the majority and Deaf people the minority, and Deaf people end up being looked down on** — that is the social problem. **How can Deaf and hearing people be put on an equal footing?** She had thought about it constantly. She happened to love escape and puzzle games, and when she was put in charge of an exchange meeting between the Deaf and hard-of-hearing children at the facility where she worked and some hearing adults, she made a puzzle game and tried it. It worked, and with encouragement from the people there, the Interlingual Escape Game was born.



Figure 3.13 From the presentation slides: Deaf culture and hearing culture. There are two world. The slides that follow ask How can deaf people and hearing people relate to each other comfortably? and are captioned Escaping the Cross-Cultural Barrier.

From **2015** the game was run about **seven times** as part of a company's training program. In **2018** the general incorporated association IGENGO Lab. was established, and since then there have been self-produced performances and collaborations with companies, and a television drama with NHK, *L's Invitation*. During the pandemic the Lab ran a game in the virtual space of Zoom in which hearing participants who did not know sign language communicated with Deaf actors by signing, gesturing, fetching objects and drawing pictures, in order to defeat a ghost. Performances under the title *An Invitation to the Interlingual Space* have been given across Japan, from Hokkaido to Kyushu and Okinawa.

The work she is proudest of is *Ushinawareta Kokoro Sagashi* — *A Quest for the Lost Memory*. On a southern island a strange illness takes away people's memories and emotions; the participants land, must find the cause and resolve it. **The people on the island communicate in a visual language, and information must be gathered by**

communicating with them in “island sign language.” The time limit is one hour. The attendants who guide the participants, in yellow, are Deaf; the customers are all hearing. “Unless they try hard to convey things in sign language, they cannot clear the mission.”

Who makes it

In five years the Lab has produced 17 works, staged 52 performances and, counting the ordinary puzzle games, been experienced by more than 30,000 people.

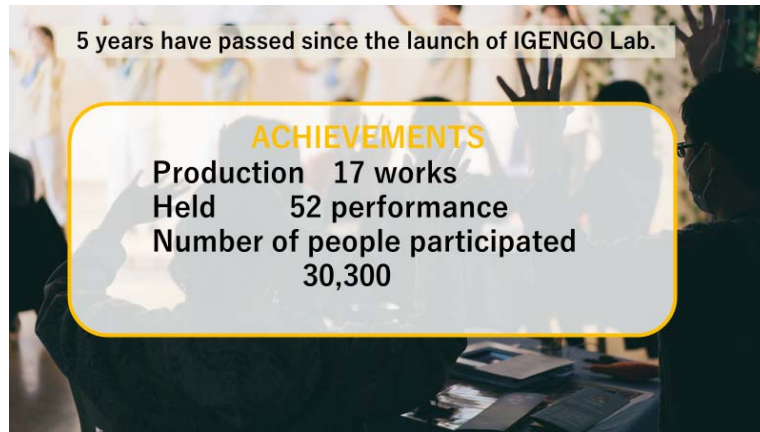


Figure 3.14 5 years have passed since the launch of IGENGO Lab. Achievements: Production 17 works · Held 52 performances · Number of people participated 30,300.

Every one of those works is made with Deaf and hard-of-hearing people at the center. Planning, production, script, design, video production, expression, performance and management are all done by Deaf and hard-of-hearing people; meetings are held in sign language, with Deaf and hard-of-hearing people leading the discussion, and hearing people are not present at them.

She told one episode. A young Deaf member of staff came to her with a real difficulty: masks had become normal because of the pandemic; she could not hear what was being said, could not see the mouth, and so could not talk to customers. KIKUNAGA's answer was: “It is not that you cannot do it because you cannot hear — it is simply that the way of doing it is different.” She then showed a film of a Deaf staff member at the Lab's booth at a game market explaining how to play a game to a hearing customer without using her voice — with gestures, pointing and a smartphone.

It's not that one cannot do,
it's just that one is different.



Figure 3.15 It's not that one cannot do, it's just that one is different.

“What the work of IGENGO Lab. does is create a place where Deaf and hearing people meet.” When they meet there, hearing people watch the Deaf way of doing things, experience it, and learn it: facing each other to talk, writing, using sign language, conveying meaning by gesture — that there is a Deaf way of doing these things.

Because planning, production and expression are all done by Deaf and hard-of-hearing people, hearing people are told in advance to stand back, however able they may be. Where hearing capacity is needed — sound, interpretation, translation into Japanese — it is asked for; but the principle is that Deaf and hard-of-hearing people take it forward themselves. In a setting of that kind, the ability to communicate with people who are different,

and to produce and manage, grows.

Create a place where deaf and hearing
people can meet



Present the deaf way



Hearing people notice and learn



Figure 3.16 Create a place where deaf and hearing people can meet · Present the deaf way · Hearing people notice and learn.

Business, not support

And it is done as a business, not in the register of support. **A participant pays ¥6,000 for a ticket, against the usual ¥3,000–4,000 for an ordinary puzzle game** — somewhat more than the market rate. **“As long as we are taking that amount, we have to supply content of high quality.”** Training is given in advance. The result comes back through social media, questionnaires and word of mouth: good ratings and, of course, bad ones. **All of it returns as the team's own responsibility, and improvements are made on the basis of those voices.**

“This is precisely what it means for us, as Deaf and hard-of-hearing people, to cut open society ourselves and to affirm ourselves. The work of IGENGO Lab. is the very process by which we cultivate the ground ourselves and connect with society in the form we originally wanted to be in, and so come to accept ourselves positively. The result is that we feel society change on our skin, and that becomes our confidence.” Her written paper adds the condition: **cultivating the subject matter independently in an environment where psychological safety is guaranteed** is what leads to self-transformation and to change in society.

On the future: the Lab presented a prototype of the Interlingual Escape Game at **SXSW EDU 2023 in Austin**, where about a hundred people from around the world filled the hall — all of them hearing and foreign, connected online to Deaf people in Japan, communicating in visual language and solving the puzzles successfully. And this was her second visit to Jeju: **the World Congress of the Deaf had been held on the island in July 2023**, and IGENGO Lab. had run a booth and a game there, with one Deaf cast member from the Lab and four Deaf participants from abroad communicating in sign language while solving the puzzles, to considerable excitement.



Figure 3.17 Aiming to develop Interlingual Escape Game and Immersive Theaters around the world by 2026.

Her goal is to spread the Interlingual Escape Game across the world by 2026, and she said from the platform that she would be glad to do something together with people from Korea and China, and would welcome an introduction. Her paper puts the reason in one line: **the Interlingual Escape Game is a game that can turn something “unknown” into something “familiar.”**

Part 4 — Panel Discussion and Closing Session

The program set aside fifty minutes for a panel discussion and question-and-answer session before the closing address. The record of the Forum resumes with the closing itself.

4.1 The Panel Discussion

The program lists a **panel discussion from 15:00 to 15:50 on November 9**, following the six case reports, and the chair's introduction on the morning of the Forum sets out the day's agenda as opening addresses, keynote addresses, case reports, panel discussion, question and answer, and closing address.

No transcript of the panel discussion or of the question-and-answer session appears in the original report. The report moves directly from the last case report and its accompanying materials to the closing address. Two photographs of the panel table survive, one of which is reproduced below.



Photograph 4.1 The panel table at the 14th East Asia Civil Society Forum. The nameplates identify the chair's position, the keynote and case-report speakers.

The publisher's note in the original states that the report was transcribed from the video record produced by the Korean side, that it therefore preserves spoken style, and that **passages where the recording was unclear have been omitted**. Whether the discussion was omitted for that reason, or was simply not transcribed, the report does not say. This is the same gap as in the report of the following year's Forum in Xi'an, where a forty-five-minute question-and-answer session with all nine presenters likewise leaves no trace in the proceedings.

4.2 Closing Address

YAMAOKA Yoshinori, Chair, East Asia Civil Society Forum Executive Committee

YAMAOKA's closing address is the one place in the proceedings where somebody stands back and says what the day had shown. He made two points.

Why this theme compared so well

The first was about the **Convention on the Rights of Persons with Disabilities**, which he identified as the international foundation that had strengthened the field. In Japan too, he said, disability policy in each country had until then developed separately and been argued about within the vertical silos of policy; **it was in relation to the Convention that people came together from their separate fields and held forums**. The result was that a common language, or at any rate a common place to talk, had increased — so that **the arrangements a country makes for people with disabilities can now be discussed on a fairly universal basis worldwide**.

“The names of the laws, the periods, the sequence are of course all different; but taken as a whole, an arrangement of a reasonably uniform level has been built, so that how one feels about it and how one argues

about it were, compared with other themes, very much easier to compare internationally — easier to understand internationally, I think.” It is a modest sentence, but it is a claim about method: the three keynotes had been readable against one another precisely because the Convention supplies the frame.

The person concerned

The second point returned to what he had said at the opening: **the standpoint of the person concerned**. He and his colleagues place great weight on it, and this too, he said, exists because of the Convention. **In the course of each country's democratization, human rights came under scrutiny, and there arose a great current in the direction of putting an end to discrimination of every kind, not only against people with disabilities.** Within that current, what is forming is **a community that does not draw the distinction** — a community in which the discrimination, or the distinction, made against people with disabilities is not made. **“I think we have become able to picture something of that kind.”**

In that sense, he said, the day's theme had allowed the participants to exchange at the leading edge of a large cultural and civilizational current. **“I think that in culture, in society and in the economy too, it is from the place where we eliminate the various discriminations and fuse together that new movement comes out again — and I was made to feel that afresh today.”**

He thanked the interpreters at some length — for a whole day of listening to Japanese interpretation and rendering the Chinese and Korean speakers into Japanese — and said he was grateful. **“I hope this work will flourish more and more, and I look forward to next year's development in China.”**



Photograph 4.2 Participants in the 14th East Asia Civil Society Forum, Jeju, November 2023.

Part 5 — Cross-Cutting Themes

Thirteen contributions given in one day in three languages do not arrange themselves into a single argument. But this Forum came closer to one than most, because the three keynotes were built as a matched set and because four of the six case reports turned out to be making the same point from different directions. Five themes are worth naming.

5.1 The Convention supplied the common language

YAMAOKA Yoshinori made the observation in his closing address, and it is the right one to start from: the reason this theme compared so well across three countries is the **Convention on the Rights of Persons with Disabilities**. Before it, disability policy in each country developed inside its own vertical silos; in relation to the Convention, people came together across fields, and **a common place to talk** was created.

The evidence is in the three keynotes. CHOI Ilsub's third Korean statute — the Act on the Prohibition of Discrimination Against Persons with Disabilities — is described in his own paper as functioning as **“an important standard in relation to the domestic implementation of international human rights treaties, the Convention on the Rights of Persons with Disabilities among them.”** ZHANG Wanhong builds his final section directly on **Articles 19 and 20** of the Convention and concludes that **“independence is a basic right defined by the Convention.”** FUJII Mamoru's account turns on the moment when Japanese law positioned people with disabilities, children included, as **subjects of rights**, and renamed the statute accordingly. Three legal systems, three vocabularies, one axis.

It is worth recording what the three systems actually look like side by side, because no other document in this series sets them out together.

Table 5.1 The three systems as the keynotes describe them.

	Korea	China	Japan
Principal statute	Act on Welfare of Persons with Disabilities (1981)	Law on the Protection of Persons with Disabilities (1990)	Comprehensive Support for Persons with Disabilities Act (2013)
Categories of disability	15 statutory types, expanded from 5 (1999, 2003)	—	Physical, intellectual and psychiatric disability, developmental disability and 361 intractable diseases
Registered / assessed population	2,652,860, or 5.24 percent of the population (end 2022)	—	—
How need is assessed	Two grades: severe / not severe	—	Six support classifications, from 80 survey items broken down into 106
Volunteers	8.4 percent of the population volunteering (2021), down from about 20 percent	2,997 supporting organizations and 37.44 million registered volunteers (2021)	—
Where volunteering is governed	Volunteer Activity Basic Act (2005); 246 volunteer centers	Regulation on Volunteer Services; Charity Law	—

Dashes mark points the speaker did not address; the three addresses were not built to a common template, and the gaps are as informative as the entries.

5.2 The person with a disability as the volunteer

This is the Forum's real subject, and it emerged rather than being planned. ZHANG Wanhong put it as a recommendation: **“I hope that people with disabilities will become volunteers themselves,”** with two reasons — that they understand what other people with disabilities need, and that it **changes the stereotype in which a person with a disability is someone who passively receives help**. Because his address was pre-recorded and played in the morning, everyone in the room had heard it before the case reports began.

Four of the six case reports then demonstrated it.

- **LEE Jeong-ja** opened by saying she had heard ZHANG that morning and had thought of her husband, and then built her entire report on the two-sided proposition: a Deaf person can be moved toward independence by receiving volunteer support, **and by giving it**. Her list — cleanup, cultural work, citrus picking, *kimjang*, peer counselling, the Vietnam orphanage — is the fullest inventory in the proceedings of what that looks like in practice.
- **ZHOU Lifeng**, presenting seated, described an organization whose founding idea is that **mutual aid is natural in the real lives of people with disabilities**, and whose 2008 call for people with milder disabilities to support people with severe ones led the Wuhan municipal government to start **purchasing domestic-help services from people with mild disabilities** — solving two problems at once. Her sheltered workshop is staffed entirely by people with disabilities.
- **YAMAUCHI Tetsuya** described a volunteer team of people with intellectual disabilities that is **run entirely by its own members**, and explained precisely why the staff withdrew: “if there is a string attached, then they are still service users, not local residents.”
- **KIKUNAGA Fumi** took it furthest, by removing the word *volunteer* altogether. Planning, script, design, video, performance and management at IGENGO Lab. are done by Deaf and hard-of-hearing people; **meetings are held in sign language and hearing people are not present at them**; hearing people are asked to stand back however able they are.

Set against CHOI Isub's finding that Korean volunteering has fallen from about 20 percent of the population to **8.4 percent**, and that participation among the under-20s collapsed from 76.1 to 23.3 percent in two years, this is not a marginal observation. **The supply of volunteers from the conventional source is shrinking; the largest untapped source is the population currently classified as recipients.** ZHANG made the point about scale explicitly: because China's disabled population is large, the human resources within it are large too.

5.3 Provider and recipient, and what happens when the distinction dissolves

Three speakers reached the same formulation from entirely different starting points.

ZHANG Wanhong listed **mutual benefit** among his four conceptual recommendations — that volunteering benefits the volunteer and the volunteer organization as well as the person served — and, more radically, proposed that volunteering can be understood as **a kind of leisure activity**, pursued according to one's own interests. **CHOI Isub's** table of the paradigm shift records the same movement as an observed fact: from “**separation of activist and beneficiary**” to “**reciprocal relationship**,” and from charitable and altruistic motives to reflective ones and self-development. **YAMAUCHI Tetsuya's** written paper states it as a demographic necessity: facing a serious labor shortage from an ageing society and a falling birth rate, “**it is vital to shift from a relationship of providers and receivers of welfare services to one in which both are providers and receivers.**”

The two Japanese case reports are the practical answer, and they answer from opposite ends. **Lian Bunkyo** works from inside a large welfare facility outward: a complex running twenty-odd services and twenty-seven community-contribution activities, which discovered during the pandemic that its services were **isolated and fragmented** the moment people could not come to the building, and responded by establishing places outside it and then handing them to a residents' NPO. **IGENGO Lab.** works from outside the welfare frame altogether: it charges ¥6,000 a ticket, takes the bad reviews with the good, and treats that accountability as the point — “**all of it returns as the team's own responsibility.**” One organization is dismantling the distinction from within an institution; the other refused to enter the institution in the first place.

5.4 What holds volunteering back is design, not goodwill

Where the speakers diagnosed a shortfall, they almost never diagnosed a shortage of willingness.

CHOI Isub found that residential facilities in Korea have **no guidelines for volunteers and no separate provision for their education or management**, where welfare centers are required to have written rules, a budget line, a volunteer association, a room and training programs — a difference in institutional design, not in commitment. **ZHANG Wanhong** found that volunteers are poorly matched to service users because professionalization has not advanced;

that **information is not interconnected between localities**, so volunteer resources are duplicated; that **recruitment works like a snowball**, acquaintance introducing acquaintance, so that people with capacity to spare have no effective route in; and that **registration is difficult, making legitimacy hard to obtain**. LEE Jeong-ja made the same point in one sentence: opportunities exist, **but the information almost never reaches people**.

The remedies proposed follow the diagnosis: platforms, publicity, training, simplified registration, needs assessment before allocation, external evaluation. Only one speaker asked for a change of heart rather than a change of design — CHOI, on the Korean habit of teaching volunteering at school and thereby binding it to university entrance: **“That perception has to change.”**

One further finding deserves separate notice because it appears nowhere else in the series. YAMAUCHI's consultations in Bunkyo Ward turned up the fact that **people avoid welfare services out of fear of being criticized by society for using them**. That is a barrier no amount of service design removes.

5.5 Language, and who gets to define the terms

The first and last case reports are both about Deaf people, and both are, at bottom, about vocabulary.

LEE Jeong-ja noted that Korea's volunteer service law says *Deaf* while its disability welfare law says *hearing impairment*, and that Deaf people **do not like the word disability**; she asked the Forum to use *Deaf* generously and said she had used it throughout her own text deliberately. KIKUNAGA Fumi opened by declining the frame of the entire day — **“the work of IGENGO Lab. is not so much support as a business approach”** — and stated the substitution she wanted: not *cannot hear* equals *cannot do*, but **one speaks a spoken language and one speaks a visual language: they are different**.

CHOI Ilsub supplies the theoretical version of the same point from the podium: the concept of disability **has a social relativity**, defined differently according to a society's economic, social, cultural and welfare level; a characteristic that places a person within the category in one country may not in another, and **Sweden includes social disability within it**. He also reported that administrative litigation over disability certification is increasing in Korea, and that specialists are pressing for the concept to be converted into a **social and political** one. Three speakers, on three different registers, arguing that the category is made rather than found.

It is worth adding that the report itself is an instance of the difficulty. The Japanese text moves between 障がい者 and 障害者 within single passages, and the terminology of the Korean and Chinese originals reaches the reader through two translations. This English edition uses *persons with disabilities* for the legal and administrative register and *Deaf* where the speaker asked for it.

5.6 Three absences worth recording

The panel discussion is missing. Fifty minutes were set aside for it and nothing of it survives in the record. Given that the six case reports had just placed four different models of disabled-led activity side by side, the exchange between them would have been the most valuable part of the day.

Employment was named but not examined. YAMAOKA raised industry's readiness to take people on in his opening address; CHOI described Korea's employment promotion statute and its doubled subsidy for people with severe disabilities; FUJII listed Japan's Type A and Type B continuous employment support; ZHOU described a workshop whose output value exceeded 100,000 yuan. But no contribution was devoted to employment, and the three countries' very different approaches to it were never compared.

Nobody spoke as a person with a physical disability about physical access, although KOH Tae-eon's report is entirely about it. The gap between a report on accessible tourism given by the founder of a volunteer center and a report on Deaf independence given by a Deaf woman is the gap the Forum's own argument — that the person concerned should hold the standpoint — was pointing at.

Appendices

Appendix A — Japanese Executive Committee

	Name	Position
1	AMEMIYA Takako	Chair of the Board, Japan Association of Charitable Organizations
2	IINO Yuji	Representative Director, Akame no Satoyama o Sodateru Kai (NPO)
3	ITO Michio	Representative Director, Asia Community Center 21 (NPO)
4	KUSUDA Kenta	Associate Professor, Tokyo University of the Arts; Director, International Research Society for Volunteer Activity (JIVRI)
5	KURIBAYASHI Chieko	Representative Director, Toshima Kodomo WAKUWAKU Network (certified NPO)
6	SHIRAIISHI Yoshiharu	Chief Researcher, Research Department, Japan Association of Charitable Organizations; Chair, JIVRI
7	SUZUKI Katsuji	Special Adviser, Japan Association of Charitable Organizations
8	SUZUKI Yukio	Director, Foundation for the Establishment of Shiretoko Nature University
9	TAKAMIYA Yoichi	Lecturer (formerly Professor), Josai International University
10	TADA Masahiro	Adviser, Research Department, Japan Association of Charitable Organizations
11	NAGANUMA Yoshiyuki	Managing Director, Japan Association of Charitable Organizations
12	BANG Jina	Doctoral program, Graduate School of Japan College of Social Work
13	FUJII Mamoru	Formerly a specialist in welfare for older people and for people with disabilities
14	HONDA Shiro	Program Associate, Japan Foundation Center
15	YAMAOKA Yoshinori	Chair. Representative Director, Civil Society Initiative Fund (NPO); Chair of the Board, Japan Foundation Center; Director, JIVRI

Appendix B — Glossary

Terms in Korean, Chinese and Japanese that recur in this report, with the English rendering used here.

Korean

Term	English rendering and note
Deaf	The term LEE Jeong-ja asks for, and the one Korea's volunteer service law uses. The disability welfare law says <i>hearing impairment</i> . She notes that Deaf people dislike the word <i>disability</i> , and that the older deaf-mute survives in Korean usage though “we are not deaf-mute any more — we have a language.”
Act on Welfare of Persons with Disabilities	Korea's principal disability statute, enacted 1981 as the Act on Welfare of the Physically and Mentally Handicapped and wholly revised since
Volunteer Activity Basic Act	Enacted June 2005 after an effort begun in 1992; specifies 15 fields of volunteer activity, establishes the Volunteer Promotion Committee, and requires volunteer centers
Volunteer center	246 nationwide, one in every city, county and district; the principal community-level specialist volunteer body
kimjang	The communal autumn making of kimchi. LEE Jeong-ja's kimjang one-plus-one : of the two boxes produced from 10 kg of cabbage, one goes to the Deaf volunteer who made it and one to another older person
Deaf Day	June 3, marked nationwide in Korea
Hallasan	Korea's highest mountain, 1,947 m, on Jeju; KOH Tae-eon's first project took 36 people with severe disabilities to the summit over four days

Term	English rendering and note
Universal design	Design allowing everyone, irrespective of age, sex, physical capacity or nationality, to use products, buildings, environments and services more safely and comfortably. Jeju decided to introduce it in 2008 and held Korea's first International Universal Design Expo in 2019
Welfare tourism	Defined in the 2013 Jeju ordinance as the realization of tourism welfare: guaranteeing the basic right to tourism by improving the tourism environment for tourists with reduced mobility and expanding their opportunities to travel

Chinese

Term	English rendering and note
Law on the Protection of Persons with Disabilities	Promulgated 1990; Article 51 is the legal basis for developing volunteer support for people with disabilities
China Disabled Persons' Federation	Established 1988; the supervising body for much of the organized activity described in the keynote and in two case reports
China Volunteer Association for the Disabled	Established May 20, 2015, specializing in service to people with disabilities
“Learn from Lei Feng”	The campaign in which volunteer support for people with disabilities was chiefly expressed in the 1949–1978 period
“Red Scarf Hand in Hand”	The 1986 campaign pairing Young Pioneers with children with disabilities
“Sunshine Action”	The themed volunteer program proposed in the 2010 joint Opinion of eight departments
“Care for My Disabled Neighbor”	One of the branded volunteer programs of the comprehensive development stage, and one of the Wuhan Sun Family Center's own projects
Sheltered handicraft workshop	ZHOU Lifeng's workshop, opened 2015, staffed entirely by people with disabilities; designated a national model for promotion in 2019
Spiritual Home	The Guangzhou Huangpu District Spiritual Home Service Center, established March 2012
Whampoa / Huangpu	The Guangzhou district where the Spiritual Home works; the birthplace of the maritime Silk Road a thousand years ago and the site of the Whampoa Military Academy

Japanese

Term	English rendering and note
<i>shōgaisha sōgō shien hō</i>	Comprehensive Support for Persons with Disabilities Act — formally, the Act on Comprehensive Support for the Daily and Social Life of Persons with Disabilities; in force April 2013, succeeding the 2006 Services and Supports for Persons with Disabilities Act and the 2003 Support Expense System
<i>shōgai shien kubun</i>	Disability support classification — six grades expressing the standard degree of support required, assessed on 80 items broken down into 106
<i>kaigo kyūfu / kunren-tō kyūfu</i>	Care Benefit and Training Benefit — the two halves of disability welfare services, decided individually and following different procedures
<i>chiiki seikatsu shien jigō</i>	Community Life Support Program — implemented flexibly by each municipality according to its own initiative; FUJII Mamoru calls it the distinctive feature of current Japanese provision
<i>shūrō keizoku shien A-gata / B-gata</i>	Continuous employment support, Type A (employment type) and Type B — a place to work, and training in the knowledge and ability needed, for people for whom work at an ordinary company is difficult
<i>nanbyō</i>	Intractable disease — 361 designated in Japan, brought within the scope of the Act to fill the gaps between systems

Term	English rendering and note
<i>ibasho</i>	A place to be — the largest of Lian Bunkyo's eight keywords; a place with a sense of safety, loosely connected, “neither pushing up nor pulling along”
<i>chiiki kyōsei shakai</i>	Community-symbiotic society — the Japanese policy frame under which welfare corporations are required, since the 2016 revision of the Social Welfare Act, to contribute to community development
<i>Chienowa</i>	A ring of local ties — the NPO corporation Lian Bunkyo is establishing; the leaflet writes the name 地縁の輪, and the transcript glosses it against 地縁 and 血縁, local and blood ties
<i>igengo</i>	Interlingual , literally “different language” — the name IGENGO Lab. takes, and the frame in which it treats deafness as difference rather than inability

Appendix C — The Original Report

Title	<i>The 14th East Asia Civil Society Forum — Citizen Volunteer Activity for the Independent Living of Persons with Disabilities: Report</i>
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