Current status and prospects of the children's cafeteria as a third place

Sweet Spring Record

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Chapter 1: Current Situation and Issues in an Aging Society with Low Fertility 1 Child poverty rate in Japan

First, let us discuss child poverty in Japan. There are two types of poverty: absolute poverty and relative poverty. There are two types of poverty: absolute poverty and relative poverty. There is the York Survey conducted by Rountree, a British social researcher, in 1899. The York Survey was a poverty survey of workers in the city of York, England. The survey used the market basket method (theoretical cost of living method, total quantity method) in which the cost of food, drink, clothing, household goods, utilities, etc., necessary to maintain a minimum standard of living were accumulated and converted into market prices. Based on these results, Rountree defined the primary and secondary poverty lines. The first poverty line refers to a situation in which gross income is less than the minimum necessary to maintain physical efficiency, i.e., gross income does not provide enough food to live on. The second poverty line is a state in which a person can manage to live above the poverty line if there is no expenditure other than living expenses such as alcohol and gambling. There are no luxury items or entertainment. The poverty line is one of the criteria used to identify and measure poverty. Any individual in a household whose income and expenses fall below this standard is considered poor. Absolute poverty refers to the failure to meet certain minimum standards of need, and is generally defined as those who do not have enough income or expenditure to purchase the minimum food and non-food items required. The first and second poverty lines are also included in absolute poverty. Relative poverty refers to the state of being poorer than the majority of the population, compared to the level in the country or region. In terms of income, it means that a household's income is less than half of the median equivalent disposable income of the country. It

is a state in which a person is deprived of participation in the standard lifestyles, customs and activities of a particular society. In this paper, the definition of poverty includes both absolute and relative poverty. According to the results of the 2021 National Survey of Family Income and Living Standards, 28.7% of all households are elderly and 21.7% are households with children. 15.4% of all households are in relative poverty. Among the elderly households receiving public pensions and benefits, 48.4% of the households have 100% of their total income from public pensions and benefits, and 13.4% of the households have no savings. These results indicate that more than 10% of Japanese people live in poor households. In Chapter 1, we will consider the current state of Japanese society based on various data.
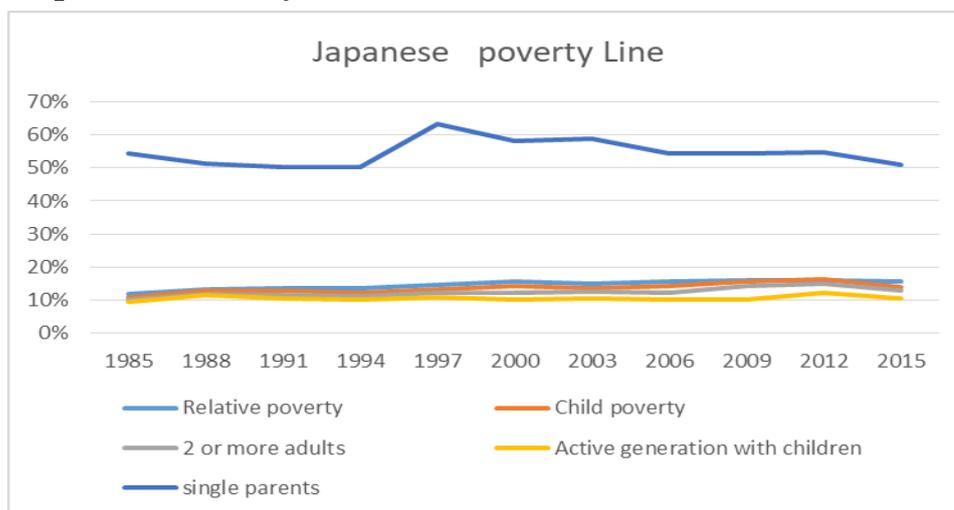

Table 1: Poverty rate for children Prepared by the author based on the Ministry of Health, Labour and Welfare's 2019 National Survey of Family Income and Living Conditions II

Table 1 shows that the relative poverty rate is significantly higher for single-parent households. In other words, half of the 1,232,000 single-mother households and 187,000 single-father households (based on the results of the National Survey of Single-Parent Households, 2008) are in poverty. The overall child poverty rate was approximately 14% in 2015, meaning that one in seven children live in absolute poverty. Among the working-age population, more than 10% live in relative poverty. It cannot be said that only single-parent families are poor.

without single parents

Legend: Relative poverty — Child poverty — 2 or more adults — Active generation with children
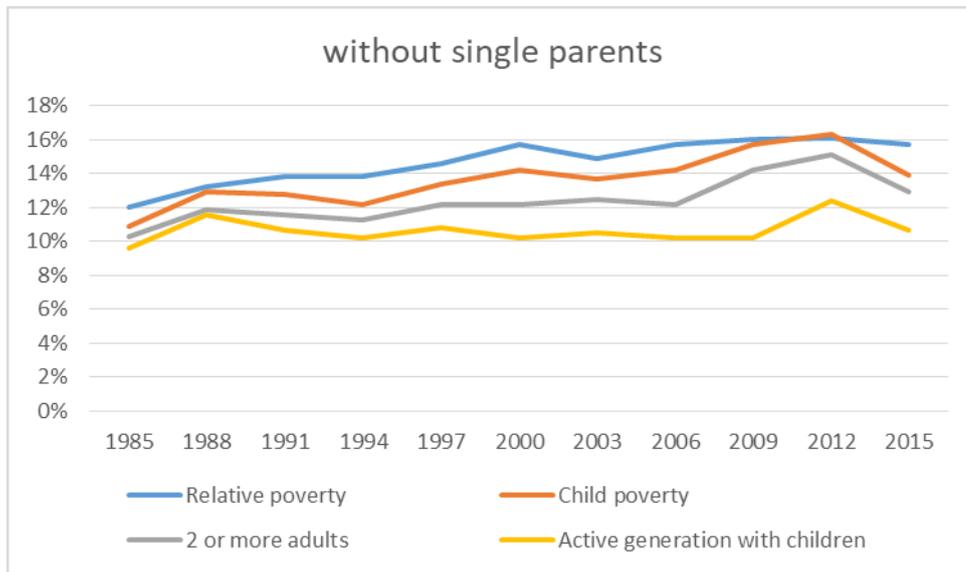
Table 2 Child Poverty Rate (without single parent) Prepared by the author based on the Ministry of Health, Labour and Welfare's 2019 National Survey of Family Income and Living Conditions, Summary II.

 Table 2 shows the data for single-parent households subtracted from Table 1. It is remarkable that the data for 2011 shows that the child poverty rate exceeded the relative poverty rate due to the impact of the Lehman Shock in September 2008, which caused the poverty rate to rise steadily in all data from 2009, and the stagnation of the Japanese economy following the Great East Japan Earthquake in 2011. However, since then, the poverty rate among households with children (including single-parent households) has been decreasing in an unprecedented way. In 2012, the Child Care Support Law, the Law for Partial Amendment of the Law on Certified Child Care Institutions, and the Law for Establishment of Related Laws, or the so-called Three Laws Related to Child Care and Childrearing, were enacted, and the Child Allowance Law was amended to extend the allowance to junior high school graduates. In 2013, the Law on the Promotion of Measures to Cope with Child Poverty was enacted. In other words, the government, prefectures, and

municipalities had been making social efforts to improve the situation of child poverty by investing public funds, and the social allowance for children had an immediate effect. The financial poverty of the child-rearing generation causes many problems. It is a factor in maintaining a society with a declining birthrate, difficulties in attachment formation, disparities in education, and a declining GDP. In my opinion, the reason for this child poverty lies in the ratio of expenditure on social security benefits. As a result of providing child allowance, which is a social benefit, at public expense, the poverty rate was reduced immediately and sustainably, as can be seen from the table. Child poverty is the reproduction of poverty. As will be explained later in Chapter 2.3, "Future-oriented Investment in Social Security Benefits," the only social security benefit for children and the child-rearing generation, i.e., public expenditure, is currently the child allowance. There is still much that can be done. However, the poverty rate of elderly people in single-person households is the highest among all poor households. This is why most of the expenditure on social security benefits is targeted at the elderly. The current situation of child poverty is characterized by the fragmentation of blood and geographical ties, the inability to receive social support due to poverty, and the small proportion of social security benefits spent on children. In other words, Japan is a country that places too much emphasis on the past and does not invest in the future.

2 Poverty in family relationships

The annual trend of the number of child abuse cases handled at Child Guidance Centers by the age of the abused person. The total number of cases involving infants and preschoolers is about 50%, and that of elementary school children aged 7-12 alone exceeds 25%. The percentage for junior high school and high school students combined is less than 25%. This data suggests that abuse is most common while children are still in elementary school. The most common types of abuse are psychological abuse, physical abuse, neglect, and sexual abuse, in that order. Psychological abuse accounts for more than half of the cases. In FY2019, 47.7% of children were abused by their biological mothers and 41.2% by their biological fathers, indicating that parents are the primary abusers. According to the Ministry of Health, Labor and Welfare, the number of child abuse cases handled by Child Guidance Centers nationwide in FY2020 was 205,029, which has been consistently increasing since the statistics began in 1990, and exceeded 200,000 cases for the first time. The Nihon Keizai Shimbun (August 27, 2021) reported that more information is being gathered by strengthening cooperation with the police. The Child Abuse Prevention Law was enacted in 2000, and the rate of increase in the number of cases has been remarkable, especially in the last 10 years. Table 3: Ministry of Health, Labour and Welfare, FY2019 Welfare Administration Report, based on the number of cases of child abuse consultations at child guidance centers.
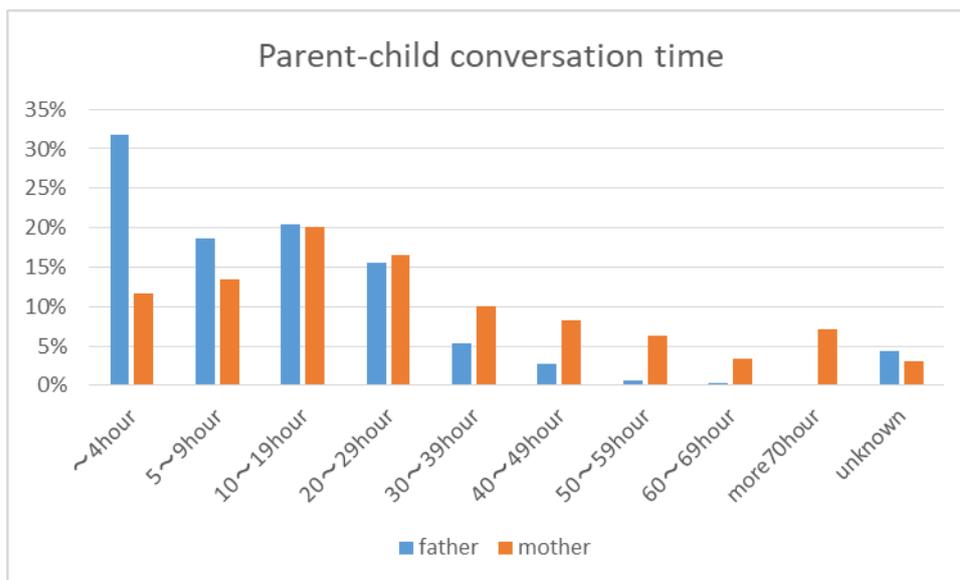
Changes in the Dual-Employer Generation

Table 3 shows the number of dual-earner households. The table shows that women are making significant inroads into society. As women enter the workforce, not only men but also women are spending more and more time in the workplace, and it can be inferred that there are no local leaders left. In the past, mothers were supposed to protect their children and families. However, as a result of women's advancement in society, the percentage of households with a full-time housewife and a working woman has reversed since 1980. This means that the number of aunties in the neighborhood has decreased. The major change is that women who used to participate in the community by shopping, taking care of their children's school, and getting to know their neighbors are now participating in the larger community of society through work. While women's participation in society is very welcome, the time they spend with their children tends to decrease when both parents are working. The role of mothers is also changing, just as the issue of children waiting to be placed on the waiting list has become a major issue and changes are being made to improve the situation. It can be seen from the table that the image of mothers as being in the home and the community has collapsed since the Heisei era. The number of people who play a role in society is increasing, but the number of people who play a role in the community is decreasing. According to [Heishi Fujimori, 2012], one of the factors of attachment for children is the presence of adults they can rely on. In order to create a safe and secure environment in the community, it is necessary to create the presence of adults close to the children. The problem is that there are no adults in the community other than school teachers who are close to the children, although this does not have to be parents.
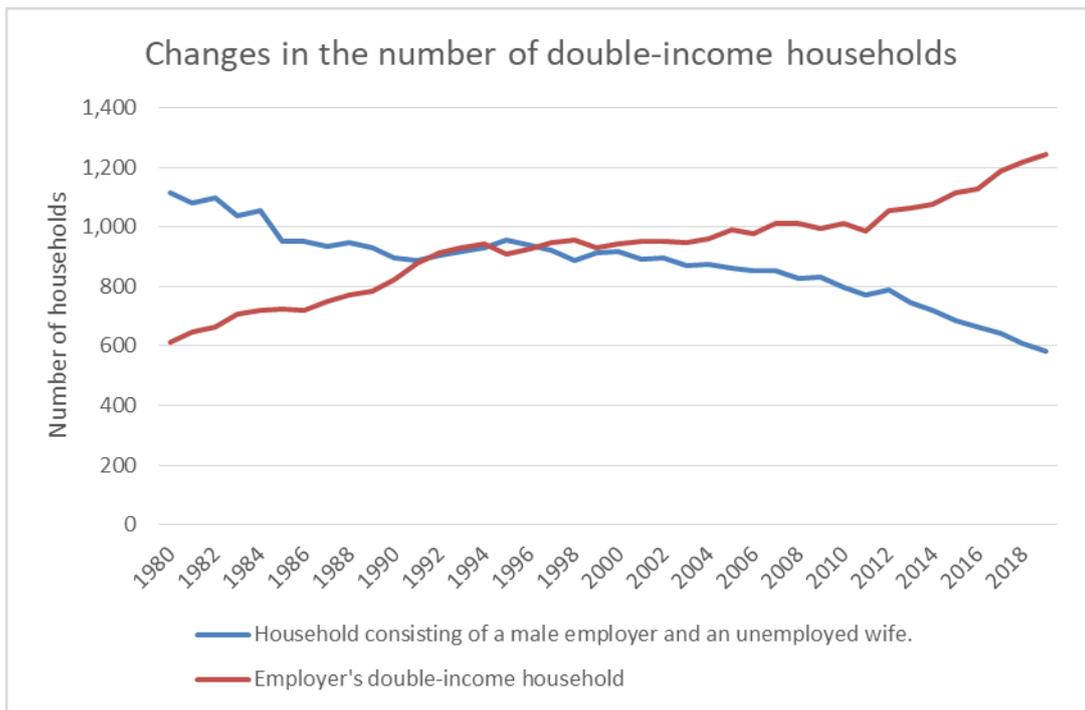
Changes in the number of double-income households

Household consisting of a male employer and an unemployed wife.
Employer's double-income household

Table 4 Trends in the Number of Dual-Employer Households
  From the Cabinet Office's website, White Paper on Gender
Equality, 2020

Conversation time between parents and parents

   Table 5 shows the amount of time parents spend talking with their children (per week). 0-9 hours of conversation per week is about 50% of fathers' time and 25% of mothers' time. This is considered to be poverty of opportunity for both children and parents. Even without economic poverty in the household, it is difficult to provide a safe and secure environment for the family group. Even if children want to talk to their parents and parents want to talk to their children, there is little time to do so. The table shows that even if a household does not have financial poverty, there are many households in society that have poor connections between parents and children. The amount of time available for conversation varies greatly from family to family. There is a clear difference between fathers and mothers in the amount of time spend talking with their children. In many cases, the change in the working style of the coronary heart has increased the amount of time for conversation. It is becoming increasingly difficult to raise their children in the conventional way of raising children, which assumes that the mother will take care of the home. There are a variety of reasons for this, including economic reasons and the weakening of blood and geographical ties that are necessary for social child rearing due to the shift to the nuclear family, but the common factor in all regions is the social isolation of households raising children. It is necessary to socialize child rearing and childcare in the same way that nursing care was socialized with the launch of the nursing care insurance service in 2000. It is necessary to increase the number of places where parents can leave their children without anxiety, to increase the number of adults who are close to children in the community, and to allow all local residents to participate in these places. Some people may say that it would be good if the child-rearing generation could connect with each other, but it is difficult to keep in touch with each other when there are differences in wealth and employment status. In today's society, there is a need for places where children, parents,

and local residents can live in harmony. Table 5: Ministry of Health, Labour and Welfare, "National Survey of Children at Home", Time spent talking with parents and children (per week) (2009) https://www8.cao.go.jp/ youth/whitepaper/h27honpen/img/z1_6_06.gif

3 Poverty of connections at school

Table 6.7 shows that the number of recognized cases of bullying has increased significantly in the last 10 years, in inverse proportion to the decrease in the number of students due to the trend toward younger ages and fewer children. The number of cases decreased only in 2020, with the number of cases decreasing by 95,333 (15.6%) compared to the previous year, and the number of cases per 1,000 students was 39.7 (46.5 in the previous year). The number of cases decreased in all school types. The reason for this may be the temporary closure of schools due to the declaration of a state of emergency. It is necessary to take into account the fact that children spent less time at school and school education was conducted with countermeasures against infectious diseases. The fact that parents are working remotely and that children are taking time off from school so that they can spend more time taking with their parents is also thought to be a reason for the downward trend in bullying. However, the preliminary figures for the number of cases of abuse in FY2020 show an increase of 5.8% from the previous year, which suggests that the risk of bullying and abuse is increasing for children. The reason for the recent downward trend in the number of cases of bullying is that the basis for the downward trend cannot be ascertained until the future trends in the number of cases of bullying are closely monitored, so we will discuss what is known from the current data. As a characteristic of the table, the rate of increase in elementary school students is remarkable. Even if we simply take into account that elementary school lasts for six years, the number of recognized cases of bullying in elementary school is more than twice the total of the number of recognized cases of bullying in junior high schools and high schools in 2019 and the number of cases of bullying per 1,000 people. This is the number of recognized cases, and when the existence of unrecognized bullying is taken into account, it is clear that bullying at a young age is quite serious. The reality for today's children is that they spend six years of their lives in this kind of

harsh environment. In other words, school is a place for children to receive compulsory education and also a place where they can be involved in some form of bullying (they can be in the position of a perpetrator, a victim, or a third party). The data show that the school is not a safe and secure environment for children.

Number of reported cases of bullying
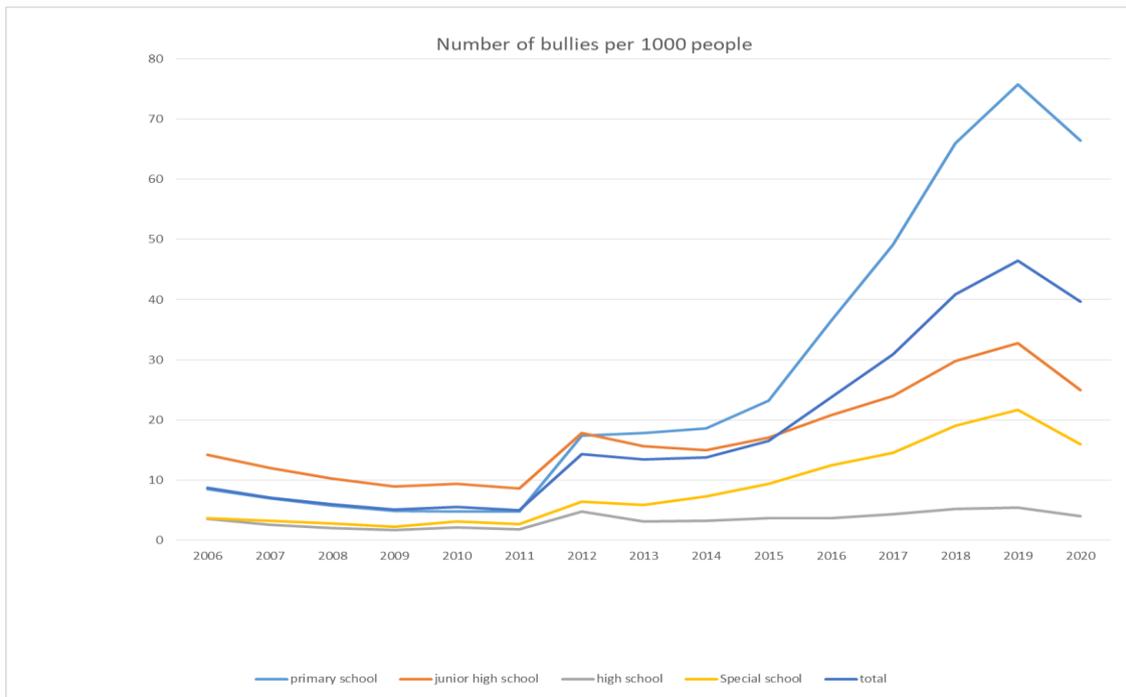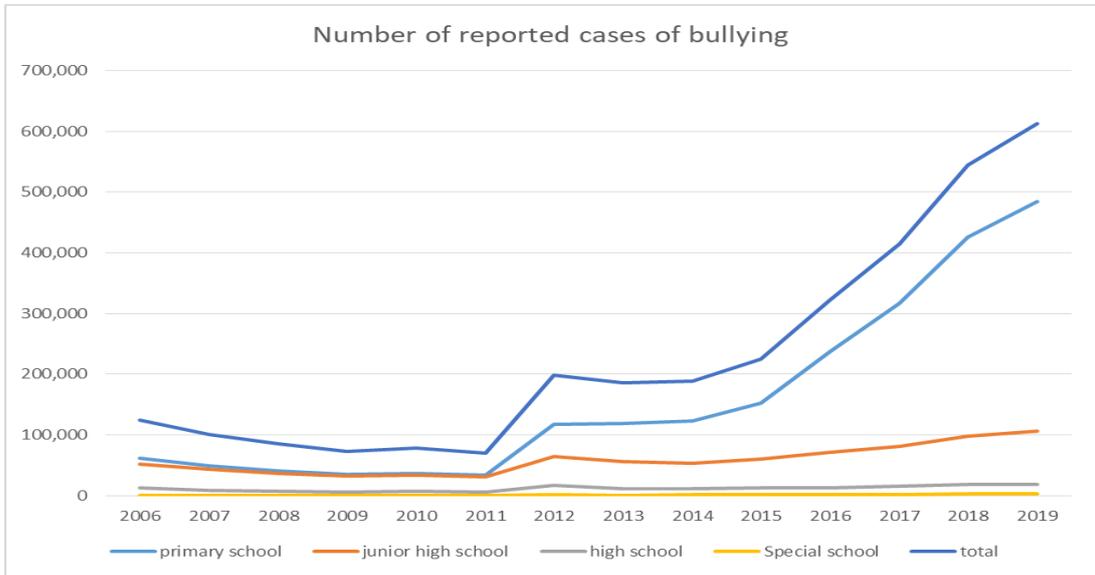

Number of bullies per 1000 people

Table 6: Prepared by the author from the summary of the results of the survey on problematic behavior, truancy, and other issues related to student guidance in 2020 Table 7: Prepared by the author based on the summary of the results of the survey on various issues related to student guidance, including problematic behavior and truancy of students in 2020. 10.4

4 Healthy elderly people

Table 7 shows the trends in average life expectancy and healthy life expectancy. As the population ages, both average life expectancy and healthy life expectancy are increasing. Healthy life expectancy refers to the period during which there are no limitations in daily life and is increasing. There are many possibilities for extending the healthy life expectancy of the elderly, and one of them is to give them a role as a community leader. After retirement, they can re-enter the workforce in their familiar communities and work part-time. In addition, some elderly people can use PCs and smart phones, so there will be an increase in the number of people who cannot be fully recognized and defined as elderly people. Among elderly households receiving public pensions and benefits, 48.4% of households have 100% public pensions and benefits as a percentage of their total income. It is likely that extending the working period in line with increasing healthy life expectancy will dramatically lower this figure. Table 8: Trends in average life expectancy and healthy life expectancy from the Ministry of Health, Labour and Welfare website https://www.mhlw.go.jp/stf/wp/hakusyo/kousei/19/backdata/01-01-02-06.html

5 Until a healthy elderly person dies lonely

Table 8 shows the data of single-person households (aged 65 and over) that died in their own homes handled by the Tokyo Metropolitan Medical Examiner's Office. In other words, it is data on lonely deaths of elderly people. Elderly people in single-person households are more likely to die alone. According to the Tokyo Medical Association, frail is "a condition in which the body and mind deteriorate with age". However, if we intervene early and take measures, frailty will return to its normal state. Frailty in the elderly not only reduces their quality of life, but also puts them at risk for various complications. While the healthy life expectancy of the elderly is increasing, their physical and mental health deteriorates as they cannot cope with lifestyle changes due to aging and become isolated in the community. For elderly people who do not have a workplace, having a third place to live can prevent them from becoming frail. Therefore, they need to have a role in the community. In order to do this, it is necessary to have a place where the elderly can become a sought-after person. For this reason, it is desirable to have a third place that is open to local residents, rather than a facility or group that only targets the elderly. It is difficult for the working-age population to imagine the sense of loss of the elderly. Even though family and friends are disappearing one after another, there are few new encounters. One of the ways to improve the frail state is to provide the elderly with a place where they can meet new people in the community.

Of the death's living alone over the age of 65, Number of deaths at home

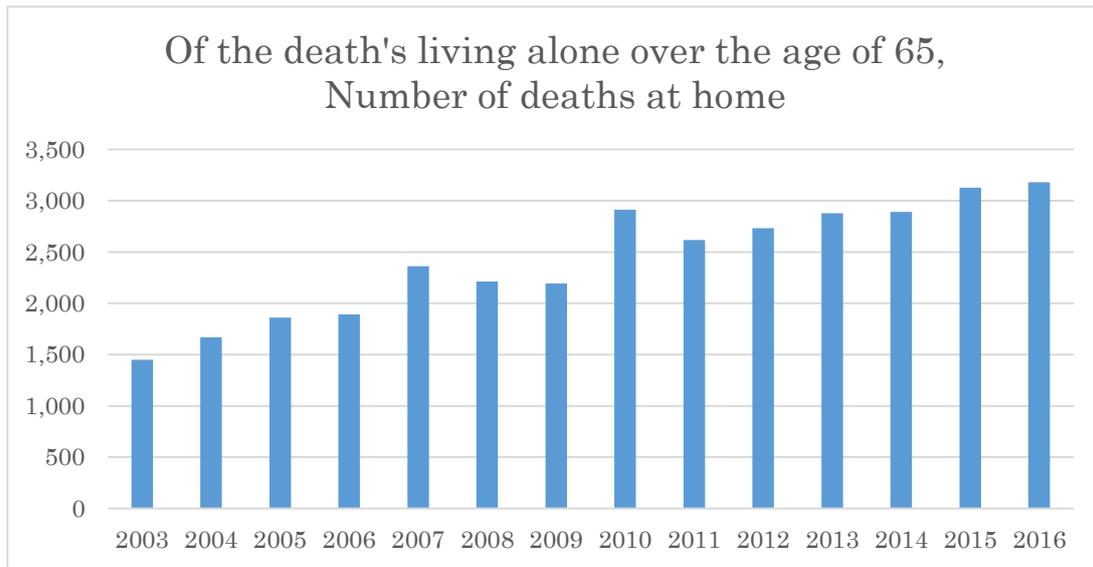| Year	Value
2003	~1,450
2004	~1,650
2005	~1,850
2006	~1,880
2007	~2,360
2008	~2,200
2009	~2,190
2010	~2,910
2011	~2,610
2012	~2,730
2013	~2,870
2014	~2,880
2015	~3,120
2016	~3,170

Table 9 Prepared by the author based on the number of deaths at home among people aged 65 and over living alone in the 23 wards of Tokyo, according to data published by the Tokyo Metropolitan Medical Examiner's Office 3 Public Interest Incorporated Association Tokyo Medical Association https://www.tokyo.med.or.jp/citizen/frailty

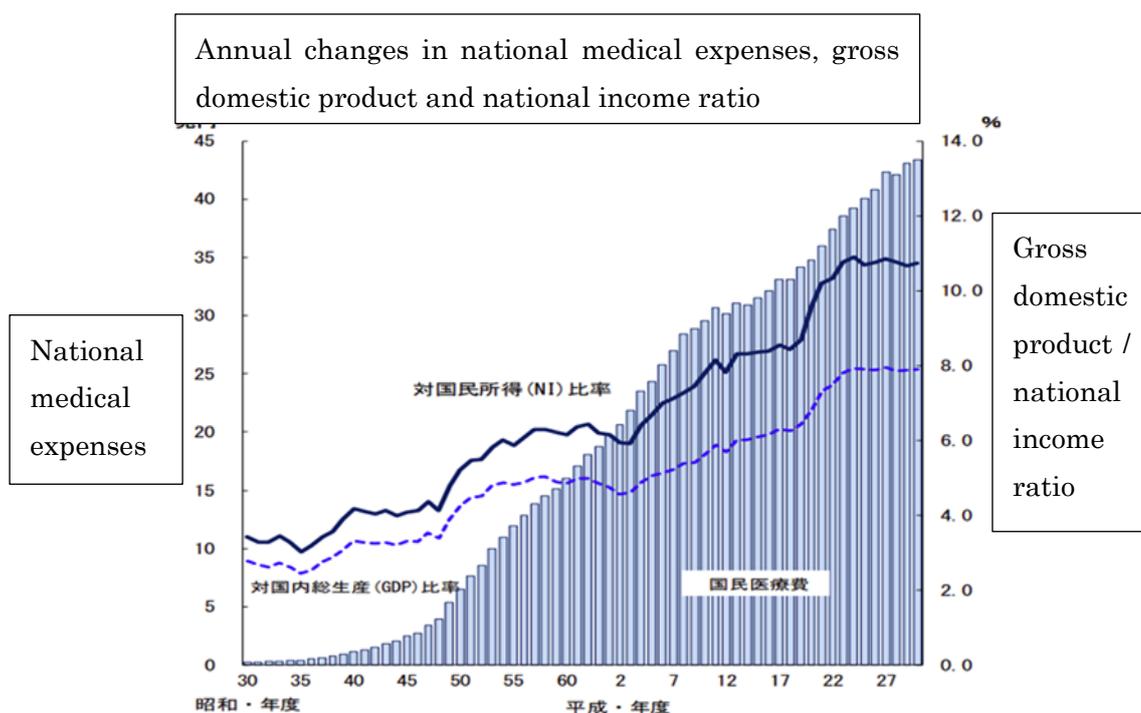# 6 Future investment in social security benefits

Table 9 shows the trends in social security benefits by sector, with pensions accounting for 48.5%, healthcare 32.4%, and welfare and other 19.1% in FY2016. As a characteristic of Japan, the elderly and medical care account for most of the expenditure. Social security is implemented in three ways: social insurance, public assistance, and social benefits. Social insurance is the core of Japan's social security system. It is characterized by its poverty prevention function, compulsory enrollment, and operation under state responsibility. The most basic function of social security is to guarantee the people's right to life as stipulated in the Constitution. For this reason, social insurance accounts for the largest share of social security benefit expenditures. However, its disadvantages are that it is difficult to provide individualized support and it produces low benefit levels. Public assistance is a form of livelihood protection, a poverty alleviation system in which the government guarantees a minimum standard of living for its citizens. There is an investigation of financial capability, and it is handled after the fact. Social benefits are an intermediate method between social insurance and public assistance. It does not require prior enrollment or financial investigation, but is financed by public funds. These include child allowance, child support allowance, special child allowance, special disability allowance, and welfare allowance for disabled children. In an aging society, the proportion of expenditures for pensions will continue to increase. As pointed out in [Kazuto Ataka, 2020], data shows that the key to the survival of the social security system is to reduce the ratio of expenditures on medical care and welfare for the elderly and to increase the ratio of expenditures on social benefits. For example, a third place such as a symbiotic day service where elderly people in the community watch over children and people with disabilities could be established, and the participation of elderly people could maintain their health by working as watchers. It is more sustainable to pay the salaries of the elderly from social

security funds. Table 10 Trends in Social Security Benefits (Core Statistics) by Sector, National Institute of Population and Social Security Research HP http://www.ipss.go.jp/pr-ad/j/jap/ 04.html

Trends in social security benefits by sector (1950-2018)
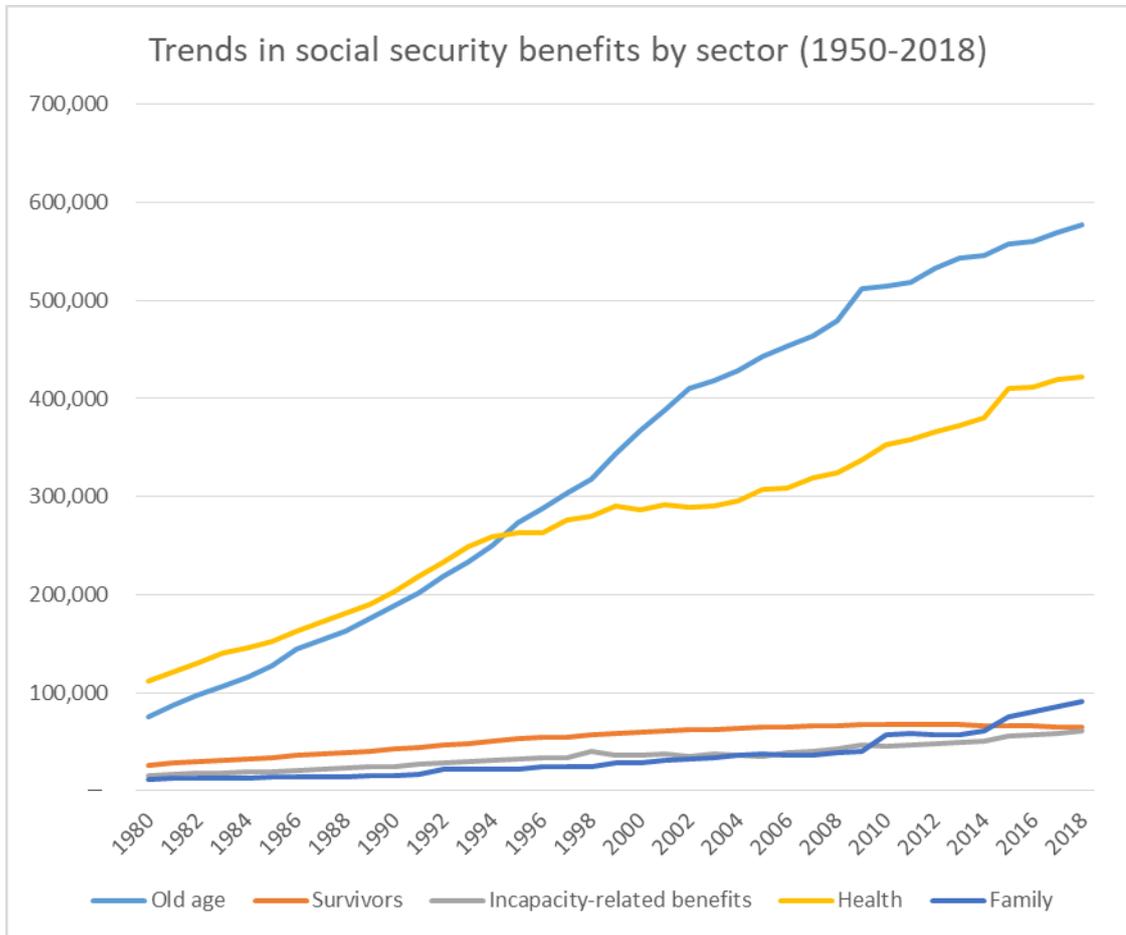
The financial burden and trends in national health care expenditure until 2018 show that they increased rapidly following the introduction of universal health insurance in 1961, and have continued to increase along with population growth since then. In terms of financial resources, public expenditure accounted for 15.9%, insurance premiums 45.5%, and patient contributions and others 38.7%, with patient contributions accounting for 40% of the total. In 2014, public expenditure accounted for 38.8%, insurance premiums 48.7%, and patient contributions and others 12.5%, and the fact that patient contributions and others were covered by public expenditure is the reality of universal health insurance. According to the Nihon Keizai Shimbun, Wednesday, September 1, 2021 (Economic Policy 12), the Ministry of Health, Labor and Welfare announced on August 31 that medical expenses decreased by 1.4 trillion yen (3.2%), the largest decrease in the last fiscal year. The reason for the decrease is partly due to the reluctance of coronary heart disease patients, but it also shows that there is room for narrowing down the scope of medical examinations to those that are truly necessary and improving cost efficiency. Preschool children were conspicuous by their reluctance to receive medical care, with a 17% decrease per child compared to the previous year. Medical expenses at pediatric clinics decreased by 22.2%, indicating a marked reluctance to see a doctor by children. The elderly accounted for 39.4% of total medical expenses, an increase of 0.3% from the previous year. The negative figure for orthopedics indicates that the elderly are reluctant to receive medical care for chronic diseases such as back pain. Since the elderly still account for a high percentage of medical expenses, it is necessary to curb medical expenses through prevention. The decline in medical expenses has highlighted the need to strengthen the home medical care system, as the medical care system is generally in excess, especially in acute care beds, which has been pointed out for some time. In order to keep medical costs under control after Corona, prevention of the elderly, reconstruction of the medical system, and revision of laws to

promote home medical care are required. In a society where the aging rate will exceed 30%, healthy life expectancy of the elderly is an urgent issue. The key is how to maintain the health of the elderly so that they do not become frail. I believe that the elderly should be responsible for managing third places that meet the needs of the community. Table 11: Ministry of Health, Labor and Welfare HP FY 2008 National Health Care Expenditures https://www.mhlw.go.jp/toukei/saikin/hw/k-iryohi/18/dl/kekka.pdf

Annual changes in national medical expenses, gross domestic product and national income ratio

National medical expenses

Gross domestic product / national income ratio

Chapter 2: Children's Cafeteria as a Concrete Solution

1. What is a Children's cafeteria?

According to Makoto Yuasa, President of Musubie, a non-profit organization that supports children's cafeterias nationwide, a children's cafeteria is a place for multigenerational exchange that meets the needs of the local community with a focus on children. According to Makoto Yuasa[2020], the current status of children's cafeterias is as follows: 4,960 children's cafeterias have been established in the 10 years since their establishment in 2011, and according to a survey conducted in FY2020, 84.4% of Japanese people recognize children's cafeterias. According to Yuasa[2019], the name "Kokomo Shokudo" (children's cafeteria) was first coined in 2012 by Ms. Hiroko Kondo, who runs a "whimsical grocery store Dandan" in Ota Ward, Tokyo. It all started when Ms. Kondo heard from the vice-principal of an elementary school she knew, "There is a child at our school who eats only one banana except for school lunch. Later, the child was admitted to an orphanage and transferred to a different school. Although there was nothing I could do for the child, I started the "Children's Cafeteria" because I thought there might be other children like him. The term "children's cafeteria" used in recent years was coined in 2012. Mr. Kondo was surprised to learn that there is absolute poverty in Japan, which is called a developed country, on a par with developing countries. The number of children's cafeterias has been increasing since their emergence, especially in the areas affected by the Kumamoto earthquake and the torrential rains in Kyushu. As a part of the government's measures to combat child poverty, children's cafeterias have been featured in the media and have been recognized by the general public. Currently, children's cafeterias not only provide low-cost or free meals as a measure against poverty, but also play a role in creating a place for children to live, including meal exchange and

learning support to build community. According to Makoto Yuasa[2019], children's cafeterias are the first voluntary initiative of the private sector and are an informal social resource, and no two children's cafeterias are the same in terms of frequency and number of participants. These places where people from all walks of life can enjoy a meal together are collectively called Kodomo Shokudo. The reason why children's cafeterias have spread in society is due to the problems of an aging society with a declining birthrate as described in Chapter 1. The reason why the Children's Cafeteria has spread nationwide in a short period of about ten years is that it is a place where children can participate alone, which is one of the characteristics of the Children's Cafeteria, and it is a place where children can be separated from their families and mothers and children can be separated. This can be called the socialization of child-rearing. The children's cafeteria is a place where children and their families can be separated. The children's cafeteria becomes a separate place for children, separated from home and school. It is rare to find a place in the community where children can casually participate in the community outside of home and school.
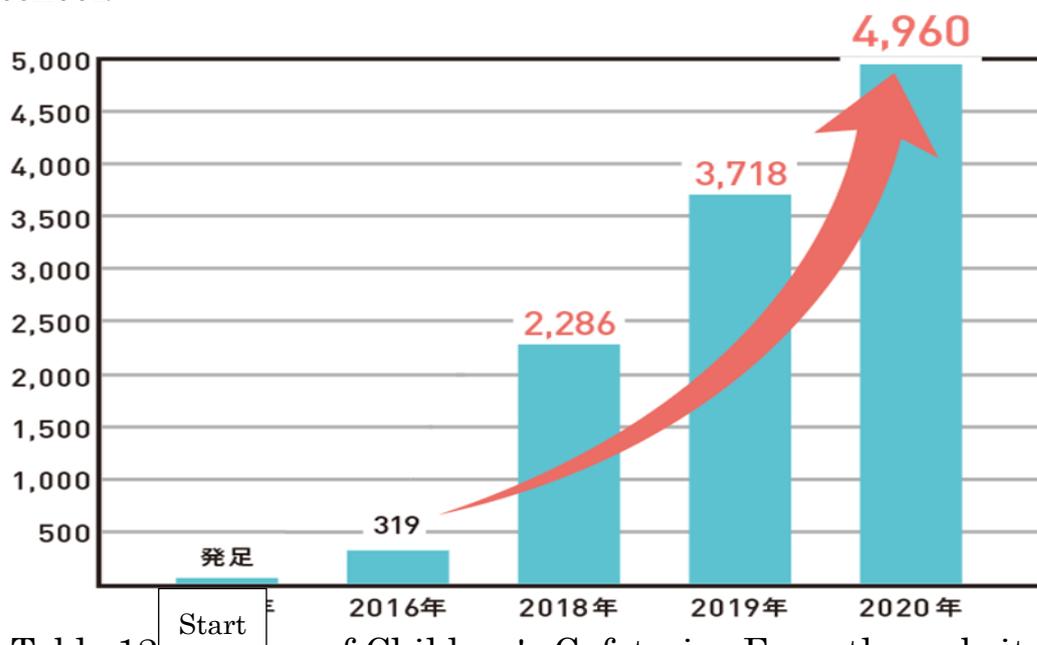

Table 12 Number of Children's Cafeterias From the website of Musubie, a Certified NPO corporation.

2. History of Kyoshoku （Eating together）

The history of Kyoshoku conducted at Children's Cafeterias is much deeper. According to [Nobuo Harada, 2020], only humans eat food together. The reason for this is that as primates moved from arboreal life to bipedal life on the plains and other open terrain, humans, who are generally monogamous, succeeded in shortening the period of childbirth and lactation in the evolutionary process to increase fertility for mooring. This is due to a number of factors, including the use of fire for cooking, which aids in the digestive capacity of the intestines, and the ability to create baby food. In the course of human prosperity, the smallest social unit, the family, needed to eat together. This was followed by the emergence of groups for hunting, which led to further eating together. The division of roles between those who went out to hunt and procure food and those who stayed at home to raise their children and protect their territories was born. As a result, eating together was necessary to achieve the necessary biological goals of securing food and producing offspring. Religion is a form of eating together that forms sociality. In Islam, the creation of a community in accordance with God's revelation and gaining ties as a member of the community is considered a religious joy. One of the commandments and obligations imposed on Muslims is fasting. In the holy month of Ramadan, all food, including water, is forbidden from sunrise to sunset. The sick, children, elderly, and travelers are exempted from fasting, but those who are able to fast are expected to make up the days they missed. In the evening, as is customary, the fast is broken with water and dates, and an Iftar dinner is served. This is a communal meal with family and community members. The purpose of this fast is to create a community in accordance with God's revelation, and to gain the religious joy of being a part of it. Also, according to [Atsushi Aoki, 2019], autophagy research has revealed that fasting is medically effective in improving the functioning of the internal organism. Fasting is practiced in many religions, including Christianity, where food is restricted on certain days and the fast is preceded by a carnival. In addition to fasting, there is a communal

meal called Mass where believers eat bread and wine, which is considered to be the body of Christ, to create a community. In Judaism, a communal meal is also prepared after the fast. In Buddhism, fasting is also a part of the practice. In addition to these religions, Hinduism and Jainism also have religious precepts that restrict food consumption. The purpose of both of these religions is, in a broad sense, to participate in the community as members of their respective religions by not eating according to the precepts. Eating or not eating the same food together is a very effective ritual for creating community. In Japan, religious eating together was theorized as a unique mixture of Buddhism and Shintoism through the Shinto-Buddhist syncretism, in which the deity became the object of prayers. In ancient times, there was the Niiname Festival, a ceremony in which the emperor offered new grain to the gods. As time went on, communal meals were also held as a form of diplomacy, as described in the Nihon Shoki (Chronicles of Japan), where it is written that foreign ambassadors and local clans and the Yamato government held communal meals. From this time onward, communal meals had an important meaning in the management of a community. Kyoshoku was used for subordination and vows, as well as for the establishment of laws and transmission. Even today, at weddings, people who are related to each other or family members gather to eat together at weddings, funerals, and other ceremonial occasions, and in politics, koshoku is held as a place for discussion. Looking at the history of Kyoshoku, we can see that the emergence of Kodomo Shokudo (Children's Cafeteria) in modern society is not something new at all. It plays a compensatory role for the loss of many opportunities for communal meals due to the nuclear family, as well as social changes in the blood and geographical ties that were maintained until the Showa era. The formation of communities through communal eating has been practiced since the emergence of humankind. However, now that the opportunity to eat and drink together has been lost nationwide due to the new coronavirus infection control measures, all people have gained a common experience as a member of the community of Japanese society.

3. What is the Third Place?

According to [Ray Oldenburg, 2013], a third place is an informal public gathering that is most beneficial to the community as long as it is inclusive and localized. The most important function of a third place is its ability to bring neighbors together. It can help to sort people based on their ability to work together. The challenge in the community is that there are no third places within easy walking distance and no options. A third place is a place where strangers can interact with each other in a relaxed and interesting way, where information and opinions can be exchanged, and where local activities can take place. These functions create a neutral territory within the community and equalize people. The Third Place is a place that accepts everyone. It is open to the public, and there are no formal membership requirements or denial criteria. In being open to all, it emphasizes qualities that are not associated with social class or social status, thus discouraging the tendency to impose restrictions on the acceptance of others. In the Third Place, it is the charm of the participants' personalities and the atmosphere that counts. Free from family, work, and school, participants are able to switch the people they associate with as they meet people they truly enjoy and admire. The Third Place, as Ray Oldenburg describes it, should be free of worldly status and personal problems. Personal problems and bad moods provide opportunities for participants to refuse to engage. The goal, he says, is to enjoy socializing and to revel in the novelty of the people you meet in the community. In other words, Third Place allows for multigenerational exchange by moving away from wealth and social status and allowing everyone to participate as an individual living in the community. In the Third Place, conversations are conducted in the living language of individuals who are separated from their affiliations. This is where the function of the Third Place for the benefit of the community comes in. The rewards of the Third Place include novelty, a variety of values, and a place where one can meet other people.

In terms of novelty, the people who gather there are sociable and active, and it is a place where no thought or action is prepared for them. This is a novelty that cannot be obtained in the home, workplace, or school. In terms of diverse values, the structure of urban industrialized society does not provide opportunities to learn about the interests, ideas, customs, problems, likes and dislikes of people other than one's own group, and thus good mutual relations do not occur. In other words, it leads to social isolation without encountering a diversity of values. The Third Place is a place where people can maintain their own preferred values among diverse values, free from belonging. A third place is a place where you can go and meet people, and it overcomes the paradox of socialization. People need to protect themselves from those with whom they enter into social relationships. A third place is a place that is open to everyone in the community, where people are free to seek out social partners when they want to. According to [Ishiyama 2019], third places can be categorized according to whether they are obligatory, voluntary, purposeful, healing, or restful. The types of third places are as follows.

4. Significance of third place for children

4. Significance of the Third Place for children The significance of a third place for children is that it promotes their healthy development by allowing them to meet people they have never met before in the community, people they do not normally talk to, or in other words, adults who are different from their parents at home or teachers at school, and who have diverse values. Third Place can also create opportunities to participate in the community as a resident. According to Paul Tough (former editor and reporter for Harper's Magazine and The New York Times Magazine, and freelance journalist who has written and lectured extensively on child poverty and education policy) [Tough, 2017], in recent years, non-cognitive skills have been attracting attention in the field of children. These qualities, also known as character strengths, include persistence, honesty, self-control, and optimism. These qualities are critically important. Harsh and unstable environments cause biological changes in the brains and bodies of developing young children, impairing their ability to control their thoughts and emotions. As a result, they lose the ability to process information and control their emotions, making it difficult for them to perform well in school. The result of this is reported as the younger age of bullying (increase in bullying among elementary school students). In a 2016 report, the New York-based nonprofit organization Turn Around for Children called these early childhood skills "building blocks for learning," and argued that these skills are nurtured on the basis of healthy development, and that they are essential for healthy development in infancy, early childhood, and school age. Therefore, the fact that non-cognitive skills are rarely nurtured in poverty is better described as the lack of opportunities to nurture attachment formation, stress management, and self-control in childhood. Financial poverty, based on poverty lines, and poor connections at home and at school contribute to the loss of opportunities to develop non-cognitive skills. In order to understand the strengths of a child's personality, it is necessary to have a variety of experiences and an environment

in which people can recognize these strengths. As can be seen from the data in the tables in Chapter 1, the environment in which children can develop their non-cognitive abilities at home and school alone is not sufficient. Children's cafeterias are open to everyone as a third place, and by providing free or low-cost meals and multigenerational exchange, children can escape from financial poverty and poverty of connection, and can spend time in a safe and secure environment. As a third place, the Children's Cafeteria is the most beneficial place for the community in that it is an informal public gathering, welcomes all kinds of people, is locally based, and meets the needs of multiple generations and diverse people. Where do we get the "building blocks for learning" for the healthy development of children? It is also important to create places for children in order to create opportunities for many local residents in the wake of the Corona disaster, such as where to create connections so that parents are not isolated, and where to create places where healthy elderly people can play active roles in the community. For this reason, the number of children's cafeterias has increased in the Corona disaster, and there are children's cafeterias that continue their activities in the form of meal delivery. On the other hand, there are some children's cafeterias that are unable to resume their activities. It is also a fact that some people are skeptical about holding such events. Children's cafeteria can function as a third place only when local residents understand the importance of a place for children to live. As a concrete solution, the role and function of the Children's Cafeteria as a third place needs to be made known to the implementers and local residents.

If children's cafeterias are held only as a measure against poverty, it is difficult to develop non-cognitive skills. This is because if the cafeteria is limited to children, children cannot be separated from their secular status, i.e., their family environment, grade level, and school. In order to treat children as participants in the community, a situation where there are multiple generations who do not know much about each other in the same area will help them develop non-cognitive skills. If a children's

cafeteria is to be held for children in poverty, it must be a third place to help them cope with poverty. What poor households need is not only a meal, but also a social connection within the community, a time and space where they can form an attachment, and an environment where they can participate without being subjected to prejudice or discrimination. Poverty is not always apparent at first glance, whether absolute or relative, financial or social. There are children who are rich but do not have a trusting relationship with the adults around them, while there are children who are poor but know adults in the community whom they can turn to in times of need. Therefore, in a society where there are few children, simply having a place for children to stay can be a measure against poverty. When such a place is open to the community, it becomes a comfortable place for everyone, which is most beneficial for children in poverty

Chapter 3: My vision of the Children's Cafeteria

1. Basic food system for the whole nation

In Chapter 1, I discussed the declining birthrate and aging society through data, and in Chapter 2, I discussed the importance of children's cafeterias as a third place. Based on this, in chapter 3, I would like to discuss the prospects of children's cafeterias as a third place. I believe that children's cafeterias empower the local community. It will become a place for local residents to interact with each other, promote the creation of connections and revitalization of the community, and become a third place where everyone who participates can interact with each other with their own purpose. Today, the number and recognition of children's cafeterias is on the rise, but many people have never actually participated in a children's cafeteria, and the appeal of such cafeterias is not well understood by local residents. There are still many issues that need to be addressed, such as increasing the frequency of the Children's Cafeteria (from twice a month to at least once a week), paying volunteers, and securing venues. In this paper, I discuss how to solve these problems, and the prospects of a children's cafeteria as a place to serve as a solution to specific community needs. Tatsushi Fujiwara (Associate Professor at the Institute for Humanities, Kyoto University, specializing in history, especially agricultural history and environmental history, and researching the history and ideology of food and agriculture in the 20th century) [Tatsushi Fujiwara, 2021] commented on [[Makoto Yuasa, 2019]], saying that a more ideological evaluation of the potential of children's cafeterias is needed, and that if there is public cafeteria with a concept similar to basic income, people will not need to work to eat and the concept of work will be reconstructed. On page 39, in the section on the poverty of the relationship between work and poverty, Aya Abe, the author of "Kodomo no Hinkoku: Nihon no Inequity wo Kangaeru" (Thinking about Child Poverty and Japan's Injustice), strongly argued that we should focus on the spread of school lunches at the symposium

"Issues of 2017. Also, there was a question as to whether the children's cafeteria was functioning as a story to alleviate the sense of guilt of those who are pained by the issue of poverty. It is true that the functions of children's cafeterias can still be expanded and are not complete. In order to become a third place for local residents, it is important to set up a system that everyone can easily use. As a mechanism for the functioning of a children's cafeteria as a third place, I propose a universal meal system and basic food, based on the perspective of a third place. A universal meal system is a limited food guarantee.

2. Structure of the universal basic food system

The universal food system proposed here means that the government will provide limited food security benefits to the people, financed by the social security contributions paid by the people. This system would be administered using a financial system based on the concept of "mutual support between the nation and its citizens" (this is called "basic food"), in which social security expenditures paid by the working-age population and the elderly are used to provide limited meal benefits to all citizens, as if sending money home. Since the universal pension system is based on intergenerational support, the premiums are not refunded to the insurer until the insured person becomes elderly. In a society where about half of all welfare recipients are elderly, and the child poverty rate is over 13%, the situation where the public system does not provide a return on its expenditures should be improved. In addition, intergenerational support through social security systems should be provided only to children. Therefore, I propose the introduction of a universal school lunch system while retaining the universal pension system and universal health insurance system. In the universal food service system, a limited basic food system should be adopted, and a limited amount of 500 yen worth of food should be guaranteed every day. Specifically, the program should be expanded to include all residents of the community where the children's cafeteria is located, and a place

for food exchange should be established in the community. In addition, the public will be provided with a ¥500 coupon that can be used at all restaurants and grocery stores that are existing social resources. Local children's cafeterias will create jobs for the elderly, extend the healthy life expectancy of the elderly, and reduce medical costs, while providing a third place in the community to return social security funds to the working-age population. The wages of the elderly will be raised from the social security funds, and the elderly will provide the working-age population with a place to eat and socialize. In addition, social security funds can be used to provide social childcare and reduce the burden on the child-rearing generation by ensuring a place for children to stay, as is the case with existing children's cafeterias. We will also implement economic policies to raise the level of public consumption by offering 500 yen coupons that can be used in the existing food and beverage industry. In addition, the government will work to reduce the poverty rate and the number of welfare recipients. Also, the financial resources will be provided by changing the ratio of social security benefit spending from a focus on the elderly to the entire population. In this way, a universal food service system is envisioned as a system in which all people living in Japan from the age of 20 pay insurance premiums, which are then used to provide food security and a place for food exchange for the entire population. The objective is to realize a social security system that returns benefits to the entire population through limited food security for the population. It will also be implemented as a comprehensive solution to social problems such as correction of the poverty rate, measures to prevent and save the poor, correction of the ratio of social security benefit expenditures, social benefits for the entire population, creation of employment for the elderly in local communities, policies to support the working-age population, policies to support child rearing, policies to support single households, reduction of recipients of public assistance, extension of healthy life expectancy, places for children to live, and food security. In other words, the objective is to operate the system as a means to comprehensively solve the social

problems identified based on the data in Chapter 1. The universal food service system and basic food function as economic policies as well as providing food security for the people at public expense. For example, the public funds will be used to conclude a contract for the stable purchase and sale of primary industry products (the budget and purchase price will be presented to the producers, and surplus products that cannot be sold on the market based on market prices, weather conditions, and production conditions will be purchased at a discount and shipped to the prefectures and municipalities) and use the purchased food for children's cafeterias as a third place. Otherwise, the surplus products that cannot be used or sold in supermarkets or restaurants, which are existing social resources, will be consumed within the community. Although it is called a "children's cafeteria", it can be a place where anyone can enjoy a meal at a low cost or free of charge, as long as they can prove that they have paid their insurance premiums, just like the National Pension Plan. Expand the functions of the current Children's Cafeteria to include local residents. Also, existing social resources such as school lunch centers should be utilized to secure food. In the current pension system, a few people support one elderly person. This situation will continue until 2050 according to the demographic statistics. The pension system was established on the premise that a large number of people would support a single elderly person, so it is not entirely in line with the current aging society with low birth rates, especially the super-aged society. I propose a universal food service system and basic food as policies to create employment for the elderly, to prevent poverty, to save the poor, to support child rearing, and to support single-person households on a temporary basis until FY2050. I believe that a universal meal system would work as a more feasible policy than the introduction of basic income in Japanese society. I do not think that this limited food security, the universal basic food system, will stop anyone from working. This is because people can eat without working, but they cannot live without working. The reason for this is that the universal pension system will be retained and the universal food service system will be

introduced. As we will see later, if the proportion of social insurance benefits is reviewed, the cost of additional universal food service coverage willnot be as high as the cost of national pension insurance. Even if people can make ends meet, they still have to pay rent, utilities, and other expenses. This is because food expenses as a percentage of household consumption expenditure (Angel coefficient) is necessary for a minimum standard of living. Therefore, it is difficult to assume that workers will give up their jobs immediately after the universal food service system is implemented. Rather, limited food security will encourage free work. As the working population declines and AI and robots are introduced, this system will encourage the next generation of workers to gradually change their work styles. The universal meal program will be implemented in children's cafeterias and existing restaurants and grocery stores. The elderly will be employed in the children's cafeterias, and their tasks will include cooking meals, washing dishes, and providing a place to watch over children and the disabled. Although women have made great strides in society, there is still the gender theory that women are supposed to do the work of the home and community. This was also a policy device of our predecessors who tried to rebuild the economy by promoting the division of roles between men and women during the post-war reconstruction and quickly return to the international community. However, it seems to me that today's society has become complacent about this. If women are to be counted as workers in society without distinction from men, we should create a situation in which women are freed from having to secure their daily meals. The human resources of the elderly in the community are the best candidates for the roles that women have mainly played. By encouraging the elderly to find employment in the community and participate in the community, we can develop policies for the elderly that will extend their healthy life expectancy, reduce medical costs, and decrease lonely deaths. I am not saying that cooking at home is a bad thing. Rather, people who are freed from having to work to eat and feed themselves, and the households that are relieved of the burden of securing food, will have more free

time. They can then make the choice to cook. In other words, what I am trying to say is that we should create opportunities that have been lost due to people's lack of food security. I also want to restructure the concept of "work". Even if wages do not rise, the expenditure and time spent on food can be reduced. We will create a society where everyone can live a prosperous life based on their own choices, whether they are employed part-time or as a soleproprietor. This is a need that is required of everyone. Food security is also important from the perspective of the Convention on the Rights of the Child. Children do not have the freedom to choose their meals. There is a person in the household who is responsible for ensuring food. When that person is unable to secure meals due to illness, injury, etc., the child is unable to secure meals on his or her own. I believe that guaranteeing meals will lead to peace of mind for mothers who work. As a practical matter, if parents have to work late and return home late due to sudden overtime, there is a problem that children cannot eat unless they wait for their parents to return home. In addition, although there are individual differences among the elderly, the number of people who are able to secure their own meals decreases as they age. It is also surprisingly difficult for single-person households to secure enough food for one person. When considering everything from securing ingredients to washing dishes, securing a meal for one person often results in inefficiency. In my opinion, it is possible to separate the food retail and food service industries. Unlike wartime rationing, the range of food choices in modern society is vastly different. Wartime rationing was a system of measures, while universal food service is a service chosen by the users. In the same way that the nursing care insurance service was changed from a measure system to a contract system, the universal food system should allow users to choose their meals. I think that there will be no competition between community cafeterias and the restaurant industry for customers. A universal meal system would benefit everyone in the nation in terms of social security expenditures. For example, buying, transporting, cooking and washing food can be quite costly

and time-consuming for single seniors, single-parent households, dual-income households, childcare households, and households with people who need care and nursing care. However, eating out frequently does not help a household make ends meet. For these people, the purpose of eating out is not only to enjoy a different kind of delicious food from home, but also to reduce the burden of household chores. Some may argue that home delivered lunches are sufficient. However, the households mentioned above are likely to be socially isolated. In particular, single-person households of the elderly are at risk of falling into a state of frailty, as discussed already. In addition, I believe that Japan can attract human resources by creating a system that can be used by foreign nationals. Children's cafeterias and guaranteed meals are attractive as a chance to participate in a foreign community. Some people are concerned about security due to criminal activities by immigrants from abroad. However, if meals are guaranteed in this way, they can live together as leaders of this country without creating a situation where they are trapped into committing crimes in a foreign country where they cannot speak the language. In this case, the children's cafeteria as a third place can eliminate the expense of food from the minimum standard of living in a market-basket system to prevent and save poverty. This alone could significantly reduce the poverty rate in Japan. In addition to this, the ideological evaluation of the Children's Cafeteria which would also support primary industries, create jobs for the elderly in the community, reduce medical costs, support child rearing, promote community exchange, support the transportationindustry, reduce the number of welfare recipients, and support foreign residents is to review the ratio of public expenditure that is already being spent and to expand the food security as a direct return to the people. This is a non-monetary need because some households are unable to have a leisurely meal with their children even if they have the money, considering the cost and time required to secure a meal. By putting children at the center, we can create a place for meal exchange that connects local residents. It is possible to realize distribution like in a socialist country while

maintaining democracy. Changing the concept of work means that the productivity of the people, freed from working for food, will not have a limit. Individuals can spend their time and money on what they really want to do, self-actualization, artistic and cultural activities. Instead of doubling incomes, Japan's annual income should be increased after making sure that every citizen can eat. As stated on the front page of the Nihon Keizai Shimbun, October 16, 2021 (Saturday), Japan's annual income has remained flat for 30 years. This indicates that the Japanese government's economic policies over the past 30 years have failed to increase incomes. Non-regular employment, income redistribution, Abenomics, inter-dimensional easing, Kuroda bazooka, and various other policies have only maintained the status quo, not growth. So, what happens when we provide food security, which is the basis of life support in today's society? According to the e-Statistics Japan Family income and Expenditure Survey in 2019 (before the declaration of the state of emergency due to the new coronavirus), the food expenditure of single-person households in Japan by region was ¥40,331, and ¥35,730 for single-person households (unemployed). If the total cost burden of guaranteeing 500 yen worth of food every day and securing food could be reduced, the national poverty rate would improve dramatically. In the case of a single household, more than 1/3 of the monthly food costs could be covered by social security. In this way, basic food can guarantee food security while encouraging people to use restaurants and supermarkets. It can guarantee food security while ensuring sales and employment at restaurants and supermarkets. If people's consumption is expected to increase due to the reduction of food costs through basic food, the economy will start to improve, and as a result, the universal food service system will be able to reduce the child poverty rate. In this way, people can enjoy individual success and happiness based on their own values in a democracy, rather than social success and happiness. And yet, a universal food system can be a concrete solution to the modern society described in Chapter 1. Urban planning that meets the needs of children and the elderly, as defined in the definition of a third place, is good for

everyone. The challenge is that there are no third places or options within easy walking distance. The universal school lunch system is a policy that meets the needs of everyone living in Japan, and the children's cafeteria as a third place should be an option for everyone. The function of children's cafeterias as a third place should be expanded as a meaningful social security system for all people, not as a story to alleviate the guilt ofthe people who are aware of the poverty problem but enjoy watching binge eating programs. The function of the Children's Cafeteria as a third place is to provide a place that is open to everyone, for example, a place where young caregivers and elderly caregivers can eat together and interact with each other and welfare workers such as government officials, social workers, and certified psychologists could be placed there. This can also be used as a place to improve the utilization of existing welfare services. I proposed the universal meal because I think that, just as children's cafeterias meet the various individual needs of local residents, the social security system needs to meet the various welfare needs of local residents in a comprehensive manner. This is my specific idea to comprehensively solve the problems of Japanese society, which were clarified based on the data in Chapter1. In other words, the proposal of the universal school lunch system means that the prospect of children's cafeterias can be a solution to many local needs. When a children's cafeteria functions as a third place, it creates a multigenerational relationship among local residents. It is through these weak ties that a children's cafeteria can fulfill the needs of the community.

3. Children's Cafeteria as a solution to orphan meals

　The results of a questionnaire survey on shared meals and orphaned meals from the Ministry of Agriculture, Forestry and Fisheries' website on the actual situation of shared meals. However, nearly 40% of the respondents answered that they have no choice but to eat alone because they cannot find a suitable time or place to eat, and they would like to participate in a community meal together. The functions and roles of children's cafeterias are not only for children, but also for local residents. The important point is not the provision of meals, but the time and place of interaction through meals that are within walking distance. Even if the hours of the Children's Cafeteria are extended a little, it can become a third place that welcomes people after work, and by meeting the needs of children and the elderly, it can meet the needs of the local residents. There is a way to solve the problem of orphaned food by connecting people who cannot participate in the children's cafeteria for some reason (care, nursing, treatment, etc.), people who cannot leave their homes, or people who live far away from home. Specifically, we will use a robot called OriHime4. The robot's field of vision is reflected on the screen of a PC or smartphone, and with its easy operation, multi-sensory emotional expression, freely movable field of vision, arm movements, and design that can be seen by the user, the user can get a sense of "being in the same space with the operator" that is different from a video phone. You will be able to see OriHime in action and appreciate its features. According to [Yamagoku, 2014], if family and community were to disappear, people would lose their sense of belonging, and they would not find the need to cooperate or even empathize with each other. The declining birthrate and aging society have resulted in the loss of family and community along with the number of children. The socialityformed by individuals who have lost their sense of belonging due to social isolation may be the expression of

today's social problems. The term "enshoku" refers to the relationship between people living in the same area, and does not mean the traditional village society style of mutual monitoring or compulsory participation in the community association, but rather a much lower threshold for participation. Moreover, if it becomes a part of the social security system, it will become a place where anyone can be, since all citizens are guaranteed food. People who don't like to eat with others don't have to come. This is similar to public baths and hot springs. This is the shared use of baths. There are days when you soak alone in the bathtub at home, and there are days when you soak in a public bath talking with strangers. Being lonely is fine, but it is important for local residents to ensure that the children's cafeteria as a third place, provides a means to relieve loneliness when it is too lonely to bear.

Conclusion I hope that you have become interested in Kokomo Shokudo (Children's cafeteria). In Chapter 1, I explained the social problem using official data and in Chapter2 and 3, I discussed the objective facts based on this data. As a supplement to Chapter 1, half of the recipients of public assistance are now elderly. If only we had the opportunity to see the correct data, we could see how few single-mother families (fatherless families) and those receiving illegal payments are. Society's prejudices and attitudes toward welfare recipients and soup kitchens cannot be eradicated. I believe that guaranteeing people's food can be a way to turn around the economy of a society with a declining population that has been stagnant for 30 years. Although the effectiveness of the implementation of the budget and funding system needs to be estimated by experts, I believe that a universal school lunch system is a concrete and feasible solution at this time. In Chapter 2, I discussed about children's cafeterias and third places. It seems that there are only a few papers on the theme of children's cafeterias and their functions as a third place in the previous studies. I felt that the number of research papers on the theme of children's cafeterias was overwhelmingly small compared to the number of children's cafeterias in today's society. This indicates that the actual situation of children's cafeterias is not fully understood. Children's cafeterias will eventually enter a transition period. There will be some parts that are difficult to use. Therefore, it is necessary to conduct research based on a lot of data. The fact that this paper is able to reconfirm the functional roles of children's cafeterias and third places as of 2021 confirms the future changes in children's cafeterias. I can only hope that this paper will eventually be read as an earlier study. I hope that the pros and cons of the universal food service system in Chapter 3 will be discussed at length. In my opinion, the only way to solve the various social problems described in Chapter 1 based on the data is a universal basic food system. A review of the system of social security benefits is an urgent task. Now that I have confronted these problems, it is my mission to reach out to society with concrete solutions. I would like to ask

the public and the Diet members to consider introducing a universal school lunch system. I believe that this is a system that allows Diet members to directly repay their local supporters through politics and policies. I think that the first thing that is necessary for a minimum standard of living guaranteed by the Constitution of Japan is the guarantee of food. Food security stabilizes the economy. Rather than leaving people in poverty until they become welfare recipients, we need to create a society where everyone can eat. The universal meal system may be a hazy vision of the distant future, but children's cafeterias are actually beginning to take root in the community. The change in lifestyle in the Corona disaster is not only a new change, but also a reconfirmation of the functions and roles that traditional meal exchange and multigenerational exchange have played. In a society where ties are becoming increasingly weak, the most sought-after function and role of a children's cafeteria is to provide a place where weak ties can be formed in the community.

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Table 1 Child poverty rate Ministry of Health, Labor and Welfare Outline of 2019 National Life Basic Survey Ⅱ Created by the author based on the income situation of various households

Reference source: https://www.mhlw.go.jp/toukei/saikin/hw/k-tyosa/k-tyosa19/dl/03.pdf

Table 2 Child poverty rate (without single parent) Ministry of Health, Labor and Welfare Outline of 2019 National Life Basic Survey Ⅱ Created by the author based on the income situation of various households

Reference source: https://www.mhlw.go.jp/toukei/saikin/hw/k-tyosa/k-tyosa19/dl/03.pdf

Table 3 Ministry of Health, Labor and Welfare Reiwa first year welfare administration report example Created by the author based on the number of child abuse consultations at the child

guidance center

Reference source: https://www.mhlw.go.jp/toukei/saikin/hw/gyousei/19/dl/kekka_gaiyo.pdf

Table 4 Changes in the number of double-income households from the Cabinet Office website Gender Equality White Paper, Reiwa 2nd year edition

Reference source: https://www.gender.go.jp/about_danjo/whitepaper/r02/zentai/html/zuhyo/zuhyo01-00-11.html

Table 5 Ministry of Health, Labor and Welfare "National Family Child Survey" Conversation time between parents and children (per week) (2009)

Reference source: https://www8.cao.go.jp/youth/whitepaper/h27honpen/img/z1_6_06.gif

Table 6 Created by the author based on the outline of the survey results on various issues related to student guidance such as problem behaviors and school refusal of children in Reiwa 2nd year.

Reference source: https://www.mhlw.go.jp/content/000824359.pdf

Table 7 Created by the author based on the summary of the survey results on various issues related to student guidance such as problem behaviors and school refusal of children in Reiwa 2nd year.

Reference source: https://www.mhlw.go.jp/content/000824359.pdf

Table 8 Ministry of Health, Labor and Welfare HP Average life expectancy and healthy life expectancy

Reference source: https://www.mhlw.go.jp/stf/wp/hakusyo/kousei/19/backdata/01-01-

02-06.html

Table 9 According to the data released by the Tokyo Medical Examiner's Office, the author created based on the number of deaths at home of people aged 65 and over living alone in the 23 wards of Tokyo.
Reference source: https://www8.cao.go.jp/kourei/whitepaper/w-2018/html/zenbun/s1_2_4.html

Table 10 National Institute of Population and Social Security Research HP FY2016 Social Security Benefit Expenses (Core Statistics) by Sector
Reference source: http://www.ipss.go.jp/pr-ad/j/jap/04.html
Table 11 Ministry of Health, Labor and Welfare website 2018 National Medical Expenses Trends
Reference source: https://www.mhlw.go.jp/toukei/saikin/hw/k-iryohi/18/dl/kekka.pdf

Table 12 Number of children's cafeterias from the certified NPO Musubie HP
https://musubie.org/

Table 13 Children's cafeteria recognition INTAGE GROUP implementation from the certified NPO Musubie HP
https://musubie.org/

Table 14 [Ishiyama 2019] Created by the author based on the classification of the third place

Table 15.16 Ministry of Agriculture, Forestry and Fisheries website From 2016 Food Education White Paper From the actual situation of co-eating
https://www.maff.go.jp/j/syokuiku/wpaper/h28/h28_h/book/part1/chap1/b1_c1_1_03.html