

早稲田大学 グローバルCOE 「アジア地域統合のための世界的人材育成拠点」
調査研究支援スキーム 成果報告

所属 アジア太平洋研究科 学年 博士課程3年 氏名 韓 沛君 (Pei-chun Han)

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リサーチ目的

This field research examines how the returned migrants have been influenced by history, culture and society of both post-colonial Taiwan and Japan. I collected data and conducted interviews in Taiwan to investigate the reason they returned back to the homeland. I have already engaged in networking my focus group in Japan and am planning to extend to that in Taiwan. Adopting a comparative approach, I conducted face-to-face interviews intensively from June 2007 to September 2007 in Japan, and November to December 2007 in Taiwan.

研究課題

Cross-Border Identity and Multiculturalism in East Asia — An Empirical Study on Taiwanese Transmigrant

This project seeks to investigate Taiwanese transmigrants' cultural adaptation and socialization under the Japanese discourse of cultural and educational cultivation. Based on literature reviews, this study looks into history and background with regard to Taiwanese society and politics. Through interviews, it seeks to explicate how social processes enter into the construction of cross-borderers' hybridized cultural identity.

This dissertation examines a comparative way in which Taiwanese in and Japan and in the returned migrants, construct and reconstruct their cultural identity through interaction with people. Through a comparative approach, author can examine the factors that determine how and why whether Taiwanese people stay in Japan or return to Taiwan.

成 果

The filed research in Taiwan facilitated my in-depth understandings toward the return migrations. Return migration is not just a form of reverse flow; "return" is a highly emotive and contested notion.

"Return" is both emotional and economical because it is regarded as at once an unquestionable right and an uncontestable duty, and is by definition bound to such primordial notions as "home," "roots," and "belonging." Through the interview, I attempted to examine understandings and open up the concept of "return" as a strategic moment of redefining economic, social and political relations in contemporary China, Japan and Taiwan:

First, at the individual level, return constitutes a defining moment in a migrant's life cycle and social relations. Return as an important life experience provides a powerful lens for analyzing how individuals interact with local societies, particularly in terms of social stratification, gender relations, family ideologies and identity, within a transnational context. For example, in the case of my interviewee, she returned to homeland Taiwan for seeking a better socioeconomic status which she could not achieve in Japanese society due to glass ceiling and discrimination against the foreigners.

Second, return redefines states' relations to mobile citizens and mobile foreigners. The admission of unskilled foreign workers in Asia is typically based on the assumption that the migrants would return. Indeed, deportation programs, often legitimated as a duty of return, have been crucial for the formation of migration policies in several Asian countries in the last decade.

Third, returnees reflect the international relations, in particular among the countries of China, Taiwan and Japan. For example, return is perceived as a "return to the future"-to be ahead of global business and technology curves. Returnees are significant because the action of return reinforces commitment and loyalty to the homeland identity. Return energizes nationalism in the globalizing world paradoxically.

In sum, return destabilizes and alters some social relations, and at the same time serves to valorize and reinforce others. Return is as much an experience as a discourse. We thus see return as part of the project of remaking order in an increasingly mobile, open and inter-connected Asia.

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* A 42 枚以内。各項目のスペースはご自由に変更下さい。