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## 主 論 文 の 要 旨

論文題目

**Boundary Work of Everyday Domains in Migration:  
A Sensory Ethnography of Nikkei Manadonese in  
Oarai (NiMO)**

(移住における日常領域の境界作業—茨城県大洗町在住  
日系マナド人(NiMO)の感覚民族誌)

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## 論 文 内 容 の 要 旨

Nikkei Manadonese in Oarai (NiMO) come from the northern part of Sulawesi island, with their unique historical, cultural, religious and ethnic backgrounds. Their backgrounds and migration trajectory to a small home-industry town, Oarai in 1998, makes the story idiosyncratic. Although the case of other Nikkeijin from different nationalities offers similar tones as NiMO's in terms of their downward mobility, NiMO's case shows particular complexities in the characteristics of the settlement, religious attachment, sub-culture consciousness and post-colonial identities. These complexities contribute and influence the way they manage domains in everyday lives.

This study explores a detailed grasp of the complex dynamics of micro-practices on the everyday lives of migrants. By analyzing the strategies, they adopted to navigate the everyday domains and boundaries, it demonstrates how transitions are negotiated and constructed by migrants in the wider social structure in rural setting. The finding shows the ways the third generations of Japanese descendants from North Sulawesi manage domains through daily rituals to establish boundaries and recreate home in the land of others. It also exhibits their everyday encounters in negotiating their roles, performatives and performances in the three domains. NiMO manage their everyday domains by situating kaisha and church in the two opposing poles through the creation of liminal space in the body and spatial levels. This boundary work is conducted through sensory performativity in the purification and impurification rites. Boundary-work strategies are prerequisite for them to destigmatize the spoiled identities, have a sense of control and power of their everyday domains and create, re-create and negotiate their identities in each domain.

Being Nikkeijin does not hinder them to be treated the same as other migrants, especially because they work in the 3D-type of factories. They are also stigmatized as *urusai* (noisy) in the neighborhood, whether they make sound or not. The foreign body is the symbol of impurity, contamination, pollution to the purity of an individual or group of natives, and thus regarded as noise. NiMO manage their everyday domains by putting *kaisha* and church in the two opposing poles through the creation of liminal space in the body and spatial levels. This boundary management is conducted through sensory performatives and performance in the purification and impurification rites. Boundary-making strategies are prerequisite for them to destigmatize the spoiled identities, to have a sense of control and power of their everyday domains and to create, re-create and negotiate their identities in each domain.

In addition, the particular strategies of managing domains evidently play important roles in maintaining the multiple identities in the everyday domains over the years and constructing the collective identity of Nikkei Manadonese in Oarai (NiMO) as a distinct community until today. The whole orchestration of boundary work of everyday domains requires power; and exploring the logic of purity-impurity exposes how migrants exercise their agency to propagate their belongingness and inclusion in the community.

Through sensory ethnography, this study revealed multilayered purity-impurity conceptions of NiMO that explain their behaviors *within* and *across* everyday spaces. The sensory embodiments of purity-impurity allow participants to conceptualize both self-other in everyday spatiality and boundaries. Throughout the years, they have been adjusting and amending their concepts of purity and impurity in their rituals. Their logic of purity has challenged the politics of everyday lives in micro and meso levels, e.g. the change of Sunday as a day-off. This study hopes to extend its contributions in the domain of Nikkeijin of other nationalities, and from different parts of Indonesia, living in other parts of Japan, also Manadonese communities in other countries.