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主 論 文 題 名 : Boundary-Making of Mixedness in an Ethno-Nationalist Society Causes and Consequences of <i>Hāfu</i> Categorisation in Japan				
(内容の要旨) With the increasing presence of individuals of mixed heritage globally, scholarly and societal attention to these people has grown. Japan, a society often perceived as valuing ethnic homogeneity, is no exception. In recent decades, the rise of individuals born to Japanese and foreign parents, often referred to as <i>hāfu</i>, has sparked debates over what it means to be Japanese. Consequently, there has been an increase in research focusing on the experiences and identities of individuals of mixed heritage. However, much of this research has taken the boundaries of <i>hāfu</i> for granted, assuming that people are primarily born mixed. Insufficient attention has been given to how and why this boundary is drawn through categorisation. In contrast, this thesis argues for a reconceptualisation of <i>hāfu</i> as neither a self-evident nor a stable group. This is achieved by examining the varied ways individuals are categorised as <i>hāfu</i>, using a cognitive approach, which views race and ethnicity as cognitive categories rather than bounded groups. Grounded in this perspective, the thesis focuses on individuals who occupy the border areas of <i>hāfu</i> definitions—sometimes categorised as <i>hāfu</i> and at other times as non-<i>hāfu</i>: (1) individuals who are often miscategorised by others as <i>hāfu</i> but self-identify as non-<i>hāfu</i>, and (2) individuals who are initially not categorised by others as <i>hāfu</i> but self-identify as such. The study also draws on ethnographic data and analyses of historical and contemporary debates. One key aim of this thesis is to explore both the reasons behind, and the consequences of, the growing prominence of mixed categorisation in Japan, particularly in relation to Japaneseness—the notions of what constitutes being Japanese. In doing so, the thesis examines the processes of boundary making and unmaking between Japanese and <i>hāfu</i> by exploring how and why individuals ethnically and racially categorise themselves and others. The findings reveal that mixedness is unstable and ever-changing through processes of categorisation, rather than a self-evident or a fixed group. It is constantly created, negotiated, contested in daily interactions, and transform across different times and spaces. However, this				

does not imply that mixed identity is always freely chosen. The thesis argues that mixedness is shaped and constrained by specific social contexts. In Japan, an ethno-nationalist society where race, ethnicity, culture, and nation are commonly interwoven in the concept of Japaneseness, categorisation as *hāfu* serves as a way to make sense of visible and partial differences from the notions of Japaneseness. When these differences are invisible or unrecognised, *hāfu* categorisation may not occur, or it may be suppressed. The categorisation of someone as *hāfu* thus becomes a practice of distinguishing ‘inauthentic’ from ‘authentic’ Japanese in a social context where diversity is increasingly visible, yet sameness still holds significant social importance. Therefore, while the practice of categorising individuals as *hāfu* challenges the definition of who is Japanese, it simultaneously reinforces the core idea of Japaneseness.

This thesis contributes to existing research on mixedness by reconceptualising it from a cognitive approach, arguing that one cannot uncritically accept who is considered mixed and who is not. It also expands global theories of mixedness, which have shown the conceptualisation of mixedness varies across different social and cultural contexts, by providing a detailed empirical examination of the concept within an ethno-nationalist society. In particular, it shows that in Japan, the social basis for mixedness extends beyond racial categories alone, unlike many Western studies, particularly in the US, which primarily reduce mixedness to race.