

# みんなくりポジトリ

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## Preface

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This volume is a record of the international conference, “Human Rights and the Support for Stateless People around the World: Japan’s role”, containing important resources for academic research on the issue of stateless people. The conference was held on February 27th, 2011, in the National Museum of Ethnology, as a part of the research project, “the Anthropology of Supporting: Constructing Global reciprocity”, directed by Motoi Suzuki from October 2009 to March 2013.

The project belongs to the National Museum of Ethnology’s core research “Anthropological Studies of Inclusion and Autonomy”. In this project, we focus our attention on “supporting” as a keyword, and try to understand the nature of the modern world in terms of the dynamic process of exclusion and inclusion. Economic globalization has caused a restructuring of industry, which in turn has produced social differentiation in many parts of the world. As a result an increasing number of people are excluded from basic social services. At the same time, however, a great variety of trans-border supporting activities have been developed in order to stop social exclusion and promote social inclusion of the excluded. We aim to compare, from an ethnographic viewpoint, such supporting activities and envisage the idea of global reciprocity. The project consists of general studies and case studies. The former includes two kinds of questions, “envisioning global reciprocity” and “practical anthropology for supporting activities”. The latter focuses on particular supporting activities such as fair trade, international cooperation and volunteers, refugee assistance, and assistance for stateless people. CHEN Tien-shi, a core member of the project, organized the conference addressed in this volume, to advance the case study part of the project.

The emergence of stateless people is a contemporary phenomenon. Modern states have introduced systems of citizenship, which try to register inhabitants as citizens in order to establish a series of rights and duties of their members. If an individual with a certain citizenship has no chance to go abroad, marries a partner with the same citizenship, and has a child, there would be no stateless people. In reality, however, the increase in trans-border migration has produced many incidents, in which migrants find themselves stateless, falling in between citizenship of the country of origin and destination, when they try to cross the border, get married, or register their child as a citizen. Since citizenship is often the basis of receiving social services the state provides, being stateless is one of most serious forms of social exclusion.

One aim of providing support to stateless people is to facilitate access to social

services from which they are excluded in the country of their current residence. It is, however, also critical for the supporters of the stateless to develop international networks for sharing information and experience, as laws relating to citizenship and legal procedures for the stateless differ from country to country. In Japan, it is especially urgent to take action for the problem of stateless people, learning how other countries treat them, since the problem itself is mostly unrecognized.

In this sense, this publication is timely, not only because it reveals the current situation of stateless people living in Japan, collecting their real stories, but also because it clarifies the current challenges of support activities for the stateless thorough comparison with the experience in France and Thailand.

At the same time, the problem of statelessness is only one important part of the larger theme of this paper, focusing on global support activities. I hope that this publication, in the Senri Ethnological Reports (SER) series, will arouse interests in “the anthropology of supporting” and the challenge of constructing global reciprocity.