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| Title                  | 台湾先住民女性の帝国経験：出郷・婚姻・修学・還郷  |
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| Citation               | 境界研究, 13, 1-32  |
| Issue Date             | 2023-03-31  |
| DOI                    | 10.14943/jbr.13.1   |
| Doc URL                | <a href="http://hdl.handle.net/2115/90311">http://hdl.handle.net/2115/90311</a> |
| Type                   | bulletin (article)  |
| Additional Information | There are other files related to this item in HUSCAP. Check the above URL.      |
| File Information       | 02s.pdf (英文要旨)  |



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## Summary

# Women Encounter Empire: Historical Experiences of Indigenous Peoples in Taiwan

KITAMURA Kae

How can we represent the historical experiences of those who left no words or writings about themselves? From that point, how can we renew our historical perspective and understanding of self and others, which have been constructed by marginalizing or excluding certain people, and develop new relationships? As an attempt to respond these fundamental questions, this paper explores the historical experiences of Taiwan's indigenous peoples by focusing on a Tayal woman, Yayutz Bleyh, who was born and raised in northern Taiwan in the late 19th century and early 20th century.

This paper's focus on the personal historical experiences of indigenous girls and women in colonial Taiwan is not on the assumption that they are the subaltern among the subaltern, but instead rooted in a concern to reconsider the image of the colonized based on the "degree of oppression," and to approach experiences and subjects that are often ignored in the history of indigenous peoples as a collective. Racialized categories, as Ann Stoler pointed out, are fixed and fluid at once, and that is why the key challenge is to capture the imbalances of power in the variability of categories, as well as the inherent limits and instability of the order of governance. By tracing the trajectories of individuals, therefore, this paper sheds light on the intermingling of publicly created boundaries and privately bound relationships in the empire.

Yayutz has been studied as an indigenous woman who became the wife of a Japanese man, and has also been highlighted for her higher educational achievement and social status as an indigenous woman in the Japanese colonial system, which led her to play a significant intermediary role between the colonizer and her own people (the Tayal). While this image of Yayutz as a "mediator" or "liminal entity" has been constructed, this article examines some of the fundamental facts that have remained unexplored, particularly her marriage, schooling, and the processes that preceded and followed these events, as well as paying attention to variations among the experiences of northern Tayal women of the same period.

The processes under which Taiwan's indigenous peoples encountered "Japan" were not one-

dimensional, and the struggles and ways individual indigenous women and men coped with the rough waves of imperial racialization were not straightforward. Rather than highlighting Yayutz as an extraordinary indigenous woman, this project draws attention to the branches of experience of northern Tayal women who lived in the same period, and to the historical and social conditions that affected their individual and collective experiences. In doing so, it illuminates the plurality of borders in their lives, and also asks what made (and makes) Yayutz prominent.

How to decipher the biases within the documents remaining is a fundamental issue common to all historical research, but it is an even more serious issue for research seeking to write the historical experiences of people who did not leave their own records. In this paper, we use various materials which have not been fully explored, including textual materials, photographs, and maps, to illuminate the specific space in which Yayutz lived, and also extend our gaze further to the people who lived around her.

By viewing the empire through this indigenous women's' journey, I believe that we can deepen our perceptions of the complexities both of indigenous people's modernity and Japanese empire building.

## **Rethinking Russia's Dual Citizenship Policy in the 1990s**

NAGASHIMA Toru

In the 1990s, Russia pursued the facilitation of dual citizenship with other former Soviet countries. This policy enabled ethnic Russians and Russian-speaking populations living outside of Russia to acquire Russian citizenship as well as the citizenship of their present country of residence. Although Russia tried to conclude bilateral treaties on dual citizenship, most former Soviet countries rejected this proposal, fearing that Russian citizens in their countries would be an instrument for Russian meddling in their internal affairs. At the time, Russia's dual citizenship policy attracted scholarly attention, being construed as an opportunistic and self-righteous policy that Russia pursued after the disintegration of the USSR.

Recent academic research on citizenship policy, however, shows that many countries have been more tolerant toward dual citizenship since the 1990s. This tendency became salient in Europe in the early 1990s. In 1992, the European Parliament began studying dual citizenship issues by establishing the Committee of Experts on Multiple Nationality. The European Convention on Nationality that