

〈論文〉

Transnational Ethnicity

—Case Study of Pan-American Nikkei Conventions—

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Pan-American NIKKEI Conventions, which started in Mexico in July 1981 and are held in a country of North or South America every two years, have finally had its fifth assembly in Los Angeles in 1989, the sixth one in Paraguay in 1991. This article reports on the new movement, which sponsored Pan-American NIKKEI (Japanese origin) Conventions, conducted voluntarily by the second generation people during the big wave of generation supersedure and the change of Japanese status quo in the international society. It is evidently contrasting the Pan-American NIKKEI Conventions' seeking for actual interests, identity and solidification of the second generation peoples over the national borders and, in the past, the immigration memorials and Japanese immigrant societies' focusing on good relationship between Japan and their immigrated countries.

What has been the characteristics of this international group that shares the same origin and cultural identity? Why have they been able to continue their Conventions? What is the influence of this movement on Japan and Japanese people looking for globalization: equal partnership with other people of different countries and culture, that is, languages, values and lifestyles?

From this viewpoint, it is a very important issue today for the Japanese people living in Japan to understand transnational "Japanese" ethnicity and react to it. One of the important purposes of this report is to prevent the first hand materials from being lost.

Transnational "Japanese" ethnicity is discussed and how its universal aspects have been adapted in many countries is explained in the following chapters: the prehistory of Pan-American NIKKEI Conventions (chapter 1), the history of Pan-American NIKKEI Conventions and problems (chapter 2), the comparison of Pan-American NIKKEI Conventions and "KAIGAI NIKKEIJIN" Conventions organized by Japanese association (chapter 3), some connections between the second generation people and the Japanese in Japan(chapter 4).

The limitation of time and paper gives only analysis of the four conventions.