（ 続紙 1 ）

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| 論文題目 | Social Practice of Culinary Adaptation of Vietnamese Migrant Foodways in Japan（日本におけるベトナム人移民の食事文化適応に関する社会実践論的研究） | | |

（論文内容の要旨）

The discourse surrounding food culture has often prioritized cultural tastes and class distinctions, where privileged gatekeepers predominantly judge, select, and customize the composition of "other" cuisines with little respect for how migrants would present their culture. This bias also stems from classical paradigms in migration studies within Western societies, which has viewed human migration as a permanent, irreversible process requiring linear assimilation into a dominant culture. This approach overlooks the influence of temporary and circular movements of people, materials, and information across nations, as well as the influence of cultural exchange and diversity that may endogenously shift hosts' perceptions and expectations. Academics have also privileged the experience of foods with social distinction over the mundane realities of everyday food practices, and thereby overlooking novel culinary hybridity in migrant communities. To counter this, this thesis adopts the approach of Social Practice Theory, which focuses our attention on materials, competences and meanings associated with (migrant) food, and offers a valuable framework for systematically examining the mobility and transformation of migrant cuisine across spatio-temporal boundaries within the broader context of global food and migration studies.

This dissertation explores the dynamic adaptation and hybridization of Vietnamese migrant food practices in Japan through the lens of Social Practice Theory. Migrant foodways are a product of selectively blending culinary traditions, migration experiences, and settlement expectations with the host society's physical conditions (agriculture system, climate, food markets), culinary interests, and social conventions. This analysis is meant to inform public discourses about migrant integration by raising issues within and beyond food/nutrition that impact settlement and home-making: (i) opportunities for encountering migrants in culturally open contexts in an aging and relatively homogenous society like Japan, (ii) reflections on culinary adaptation in immigrant and multicultural societies within Asia, and (iii) the relevance of an interconnected world, growing food openness, and consciousness about health-nutrition. The growth in more reciprocal interactions is reflected in acceptance and demand for cultural diversity among host residents, the strategic negotiation of authenticity at ethnic restaurants, and migrants' collective efforts to uphold traditional culture and a sense of home through everyday meals and festival food.

Beyond ethnic community building and workplace relations, migrant foodways can also involve ecological connection to the region, through practices such as foraging wild plants and creating community gardens. As discussed in Chapter 2, nature experience activities enable migrants to access fresh, culturally important vegetables that serve as reminders of their previous homes, while at the same time adapting to the peculiarities of their new home and cultural identity. The shared values surrounding seasonality, local environment, and health considerations play crucial roles in shaping the way migrants hybridize food culture and create connections within the neighborhood.

Chapters 3 and 4 illustrate the perception and acceptance of Vietnamese cuisine from the perspective of Japanese nationals and Vietnamese restaurants in Japan. Quantitative surveys in Chapter 3 show that Vietnamese cuisine is increasingly perceived as a positive healthy option, despite its relatively minor position within Japan's foreign cuisine scene. This attitude could

facilitate Japanese youths' incorporation of Vietnamese dishes into their home cooking, as evidenced by artifact-focused group discussions surrounding fresh spring rolls. Japanese openness towards ethnic cuisine is influenced by factors such as gender, personality, and exposure to foreign cultures, rather than direct interactions with migrants from the food's country of origin. Simultaneously, pre-conceptions about Southeast Asia have shaped how Vietnamese restaurants (are forced to) represent and negotiate the authenticity of the food, balanced against the need to promote exoticism and keep costs low.

As elucidated in Chapter 4, statistics from the food-review website *Tabelog* reveals three phases of Vietnamese restaurants in Japan (1980-2022): initially localized to Japanese palate by simplifying their menus and blurring within South-East Asian fusion cuisines. In this decade, responding to the rapid growth of Vietnamese migrant population in Japan and the demand for more genuine cuisine, these eateries have shifted the focus back to recontextualizing culinary services to offer more authentic flavors and social dining experiences. In all progresses, Japanese owners play a significant role in integrating local knowledge of seasonal ingredients and skillful culinary techniques to elaborate ethnic cuisine that push the boundaries of the stereotypes on ethnic food and appeal to Japanese customers.

Chapters 5 and 6 examine the dietary acculturation of Vietnamese migrants through everyday meals and festival occasions as they integrate into the local physical infrastructure, cultural traditions, and social conventions in Japan. Migrant food production and consumption are embedded within Japan's culinary materiality, living infrastructure, and convenience lifestyle, characterized by reliance on ready-made dishes and using more canned food, mixed seasonings, and instant soups, not to mention the difficulty and high cost of finding ethnic ingredients. The level of dietary adjustment varies among different subgroups and generations of Vietnamese migrants, ranging from single men in urban cities relying on Japanese convenient food, technical trainees improvising Vietnamese homemade meals with tight budgets, to migrant households balancing the preferences of multigenerational members.

In Chapter 6, semiotic analysis of Tet (Vietnamese Lunar New Year) festival food highlights its cultural significance in making a new home tied to culinary traditions from the country of origin and adapting to new conditions, such as foreign calendars, ingredient unavailability, limited living spaces and the churn in migrant communities. Although Vietnamese migrants have managed to create some ethnic food infrastructure and acquire local culinary competences, the symbolic meanings of family and communal gathering may not be fully transferred and reproduced in a new context, potentially leading to a generational loss of heritage culture and identities.

In conclusion, migrant cuisine production and consumption serve as a cultural space where migrants transfer and embed their traditions into local food infrastructure, culinary competences, and social customs. The adaptation of migrant cuisine and culture is most effectively achieved through everyday interactions, such as shared nature-based activities, food sharing, and community events, and the engagement of Japanese chefs, national consumers, and various sub-groups of migrants across time and spaces. The concluding chapter also offers practical implications for tailored support for different migrant groups, especially temporary workers and transitional migrants, and preparation for their long-term integration.

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（続紙　２　）

（論文審査の結果の要旨）

人口減少時代の日本において移民の受け入れは切迫した課題であり、そのときの文化適応や文化共存が今後、大きな社会課題になると考えられる。本研究はこの課題に食の観点から取り組むものであり、社会的要請に敏感に対応している。これまで移民の食文化に関する研究は、一方向的な移住を前提として、移民たちが移住先社会においてどのように同化されるかに注目してきた。他方、外国の食文化受容については、専ら移住先社会の視点から何を選んで受容し自文化に取り込んでいくかが注目されてきた。しかし、グローバルな人の移動が常態化し、文化接触も双方向化してきた今日では、移民の視点にたちつつ、移民が移住先社会の食文化に与える影響についても同じ比重で研究の視野に含める必要がある。

本研究は著者の母国であるベトナムから日本に来た移民を対象として、食べ慣れた食材を自家栽培や採集も含めて日本の自然および社会環境のなかでどのように確保するかなどの適応的観点だけでなく、移住先社会の食文化変容への主体的な働きかけとして、ベトナム人が経営するベトナム料理店を対象として、日本人の反応も含めて現代の日本社会の食文化環境に及ぼす影響を明らかにしている。本論文で評価できる点は以下のとおりである。

１．移民の目線にたって、日本における食文化適応と食文化移植という双方向の動きを物質、能力、意味に分解して行動を理解する社会実践理論に基づいて，説得的に解明した。

２．ベトナム人の食の文化と伝統を深く理解しつつ、移住先社会での食文化適応という課題について、自家栽培や採集による食材調達、世代による違い、伝統行事食の変容などの多角的視点から明らかにした。

３．食という身近かつ重要な要素に着目して、多様な移民のステータスに応じた社会統合という課題に対して政策的示唆を導出した。

以上のように、本研究は、移民の視点から食を通じた移住先社会での適応状況、移住先社会への食文化移植、移住先での社会統合への政策的示唆を明らかにしたことから、農業・農村社会学、移民研究、食文化論、食政策論の発展に寄与するところが大きい。

よって、本論文は博士（農学）の学位論文として価値あるものと認める。

なお、令和６年９月１９日、論文並びにそれに関連した分野にわたり試問した結果、博士（農学）の学位を授与される学力が十分あるものと認めた。

また、本論文は、京都大学学位規程第１４条第２項に該当するものと判断し、公表に際しては、当該論文の全文に代えてその内容を要約したものとすることを認める。

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