

## Abstract

The three countries in East Asia namely Korea, Taiwan and Japan have a great similarity in terms of population demography: low fertility rate and aging society. The change in demographic structure and other factors has implicitly or explicitly lead to the recent transnational flow of migration to supplement the shortage of workers both in productive and reproductive labor. This phenomenon is particularly salient in the field of reproductive labor where the 'importing' of the body of the Southeast Asian women either in the form of international marriage and/or care workers is taking place. East Asia has become a migration market for the Southeast Asians through two dynamics <feminization of migration> and <globalization of reproductive work> where the care work has increasingly becoming shouldered by migrant women. The research aims to examine and compare the policy, institutions and discourses among Korea, Taiwan and Japan which propels the migration of Southeast Asian women to East Asia as well as the social support systems and problematize how these societies deal with care and reproductive labor under the demographic transformation.

The concept of reproductive work allows one to encapsulate the otherwise divided categories that exist among foreign women: on the one hand, there are migrant workers and foreign brides, and on the other hand there are care workers and sex workers. The scope of this research includes both the migration of care workers (Japan, Korea and Taiwan) and international marriages (Taiwan and Korea) to understand the new configuration of care regime which is emerging in East Asia. This research is an exploratory study to empirically address and compare the nation-specific patterns of migration of Southeast women to East Asia undertaking reproductive work.

In the Introduction, the background of the issue and the research framework has been elaborated. Chapter 2 examines the globalization of reproductive work in Japan and discusses how the migration channels for reproductive work have been constructed differently in the case of entertainers and care workers. Chapter 3 describes the shift in care work in Taiwan from 'undutiful daughter-in-law' to the 'cold blooded migrant killer' and elaborates how the provisions on care and the discourse towards migrants have been constructed. Chapter 4 reveals the relationship between the immigration policy and migration of women both in paid and unpaid work in Korea and examines the Korean government's multicultural policy aiming for 'integration'. Chapter 5

discusses the support system for marriage migrants in Taiwan from the perspective of social work and describes the contestation that the social worker encounters between the disciplining state and the identity of social work. Finally, in the Concluding Chapter, the authors identify several points for further research which includes the role of the state and the market in shaping care and migratory regimes, distribution of care resources, and the idea and ideals of multi-culturalism in East Asia.

These chapters are meant to foster dialogue between various processes of global restructuring by using gender and migration as an analytical tool hoping to contribute to our understanding in transforming our society to be more humane and fair to both the locals and migrants.