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Book Review

Teikokuigo no Hito no Idou: Posuto-Koroniarizumu to Guroubarizumu no Kousakuten (*Migration after the Fall of the Empire: Intersection between Post-colonialism and Globalism*),

By Shinzo Araragi, (ed.)

Bensei Shuppan, 2013, 1000 pages

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1. Introduction

Many researchers recognize that each international migration has its own historical background. However, a few of them have tried to clarify logically how histories influenced international immigration in the later days. In the same way, it is widely known that the past migration contributed to the later social construction but we do not know why. These seem particularly true in the case of Japan. In this context, *Migration after the Fall of the Empire: Intersection between Post-colonialism and Globalism* (Teikoku Igo no Hito no Idou: Posuto-Koroniarizumu to Guroubarizumu no Kousakuten) edited by Shinzo Araragi, historical-sociologist, and contributed by 28 researchers of various nationalities, must be regarded as one of the established pieces of work on these themes. The principal aim of this book is to observe interdisciplinarily various types of “international” migration concerning Japan, East Asia and the Asia-Pacific region (e.g. Korea, Taiwan, Manchuria, Indonesia, the Philippines, Micronesia) after WWII, with a special focus on sequences or legacies of the Japanese Empire.

2. Description of Content

In 2008, Araragi published a book that focuses on internal migration in the Japanese Empire, which is titled *Migration and Repatriation: The Rise and Fall of the Japanese Empire* (Nihon Teikoku wo Meguru Jinko Idou no Kokusai Shakaigaku) (Fuji Shuppan, 2008). In this previous work, he classified the migration as follows: (1) migration from “naichi” (inner lands or suzerain) to “gaichi” (outer lands or colonies) (2) migration from “gaichi” to “naichi,” and (3) migration from “gaichi” to “gaichi”. Then, he and co-authors elucidated various patterns of migration in the periods of Japanese domination in East Asia between the latter half of the 19th century and the first half of the 20th century as well as migration immediately after the collapse of the Empire.

Based on the research results of *Migration and Repatriation*, Araragi and his collaborators, who specialize mainly in historical-sociology, anthropology and modern history, turned their attention to the periods from the end of the Empire to recent years. Some of the contributors focus on international migration in the territories of the previous-Japanese Empire, represented by repatriation and remigration. Others observe how migration during the period of the Empire has influenced the post-war societies of related countries.

This book is composed of four sections, which include a total of 29 chapters and nine columns. The opening section entitled “Migration in the East Asian Empires” (Higashi Azia no Teikoku wo Meguru Hito no Idou) mainly overviews the book. In this section, the chapter “Migration after the Empire (Teikoku Igo no Hito no Idou)” written by Araragi explains the general history of migration to / from the Japanese Empire and Japan after the Empire. According to Araragi, current intensification of immigration to Japan is not only derived from socio-economic “globalism,” but also from historical sequences of the Japanese Empire, namely “post-colonialism.” In “The Dissolution of the Chinese Empire and the Rise of the Japanese Empire (Chuka Teikoku no Youkai to Nihon Teikoku no Bokkou),” Takako Ueda remarks that it is also important to take the decadence of the Chinese Empire into account, when we think of relations between the Imperial territoriality and migration.

The following chapters are divided into three sections by periods. Based on the arguments in the previous introductory section, numerous case studies are introduced and examined. The first section,

“The Collapse of the Empire and Remigration: Repatriation, Settlement or Remaining (Teikoku Igo no Hito no Saiido: Hikiage, Teichaku aruiha Zanryu),” mainly focuses on specific kinds of migration and ethnic minorities in the years immediately after the demise of the Empire, which were overlooked or ignored in previous studies. For example, Masato Tamura’s “The Oroks and Nivkhs, Sakhalin Aboriginal People in the Post War and Cold War Periods (Saharin Senjyu Minzoku Wiruta oyobi Nivufu no Sengo / Reisenki no Kyoshu)” takes a close look at the changes in the living environment of Orok and Nivkh peoples. Tamura also depicts a variety of ethnic minorities in the Northern area of the Empire, by paying particular attention to these two ethnic groups who have continued to reside in Sakhalin even after the corrupt of the Empire, unlike the Ainu people.

The second section “The Post War Regime and Migration (Sengo Taisei to Hito no Idou)” deals with the years after the construction of a new postwar international order represented by the Cold War regime. Masaru Tonomura’s chapter entitled “Problems concerning Foreign Workers in Japan in the Latter Half of the High Economic Growth Period (Koudo Keizai Seichouki Kouhan no Nihon niokeru Gaikokujin Roudousha Mondai)” focuses on Korean workers in the 1960s and the 1970s. In these decades, there were Korean and Taiwanese labor immigrants to Japan, but the scale was very limited because the Japanese business sector was reluctant to recruit them actively. Even then, Tonomura points out that the existence of these Korean and Taiwanese immigrants contributed to reducing the resistance of accepting massive foreign workers in the later years.

The third section “Intersection between Post-colonialism and Globalism (Posuto-Koroniarizumu to Guroubarizumu no Kousakuten)” refers to the current situations relating to migration in the former-Japanese Empire. Hiroko Matsuda’s “Preservation and Restoration of the Architectural Remains of the Japanese Dominance in Taiwan (Taiwan niokeru Nihontouchiki no Ikou no Hozon to Saisei)” pays attention to the Japanese-style architectural remains in Taipei, and describes the changes in the meanings of those constructions along with the transformation of Taiwanese society. Meanwhile, in “Trasnationalisation of Japanese Language Education (Nihongo Kyouiku no Toransunashonaruka),” Akira Kinoshita touches upon the Japanese language schools in Davao, which originally functioned as one of the domination apparatuses of the Empire. From this observation, he argues the lingering influences and changes of

Japanese community's roles in the Philippines.

3. Review

It is relatively easy to find subdivided historiographies on immigration and emigration in the world. However, the majority of these books and articles do not tell us the “explicit” causal relations between migration and history. In contrast, each chapter in this volume has useful theoretical deduction, and each piece of work written by specialists in different fields is well coordinated and edited by Araragi. As a result, this book provides some global views that relate migration with the former-Japanese Empire. But at the same time, this book avoids making excessive simplification and generalizations; rather, it enables us to realize that the movements of people in the post-war Asia-Pacific region have been constituted of “complex factors” derived from the imperial past.

As is with all the other academic contributions, this book seems to have some points that need to be delved into further. First, quite a number of chapters in this book consider migration policies solely as independent variables, and postulates that policies (or a lack of policies) caused migration. If they could also treat policies as dependent variables and take the perspective that migration promoted by (or dispensed with) policies into consideration, the implications of the book would be somewhat different and probably more profound. Second, there are not sufficient comparative perspectives between the former-Japanese Empire and other Empires, though the book contains several case studies concerning other Empires such as Yusuke Matsuura's chapter on the Algerian-French migration. A lack of comparative perspectives prevents the readers from grasping universalities and originalities of this volume. Nevertheless, comprehensively speaking, this book should be distinguished as one of collections of inspiring researches for those who study international migration in the context of (post-) Empires.

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